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Covert Opposition By Labor?

Duluth Voters Crush Gay Rights Bill

By Sue Hyde

DULUTH, MN — A city ordinance that would have banned discrimination against gay men and lesbians, as well as women and racial and religious minorities, was crushed in a voter referendum on September 11. Gay and lesbian activists said they were "shocked" and "blown away" by the 3-1 margin against the ordinance. Voters defeated the referendum, 20,768 to 6654.

The city council passed the civil rights bill early in the summer by a 6-3 vote. The council overrode the veto of Mayor John Fedo, but a group of fundamentalist Christians, Citizens for Decency Through Laws (CDTL), put together a petition drive to bring the ordinance before the voters in the September primary.

Only nine days before the vote, a poll taken by the Duluth *News-Tribune and Herald* showed the voters almost evenly divided on the question — 40 percent against, 35 percent for and 25 percent undecided.

Bob Jansen, owner of a gay bar in nearby Superior, Wisconsin, and a Duluth resident, told *GCN*, "The early polls showed it to be much closer. But the opposition used scare tactics. The opposition took out an ad headlined 'How Gay Is Gay?'" Jansen described the ad as being typically homophobic, blaming gay people for the spread of disease.

He also said the CDTL mailed out postcards to voters, warning that if the referendum passed, Duluth "would be another San

Francisco."

Rosemary Rocco, a lesbian member of the pro-ordinance group, Human Rights for Duluth (HRD), said, "I was a little bit shocked with what [opponents] were willing to take to the public." She said some opponents of the measure publicly promoted executions of gay people.

But Rocco's ire was raised even higher by the disinterest in and, she says, outright opposition to the ordinance by organized labor. Rocco charged that American Federation of State, County and Municipal Employees (AFSCME) Local 66 president Alan Netland scuttled an effort by two of its members, also members of HRD, to secure the Local's endorsement of the ordinance. At a national

convention in 1982, AFSCME passed a resolution calling for national, state and local legislation to ban discrimination against gay men and lesbians.

Netland claims that to avoid a defeat of the motion to endorse, he engineered passage of a "neutral motion" urging Local 66 members to become educated on the issue and "voice their conscience."

Netland told *GCN* that the Local 66 membership would not have voted to support the ordinance. He said that even though he and other union officials backed the ordinance in the referendum, no attempt was made to lobby for membership's support through the monthly newsletter. He said he didn't think the leadership's support of the ordinance "would make that much difference."

Local 66 claims 2300 members, about half of whom are women, less than 1 percent of whom are people of color and none of whom are "openly gay or lesbian," according to its president. Netland said that fewer than 60 members of Local 66 were in attendance at the September 4 general meeting to vote on the question of neutrality towards the ordinance.

Rocco charged that not only did Netland violate Robert's Rules of Order to squash an earlier motion to endorse the ordinance, but that he also allowed union vans and phone banks to be used in a "get out the vote" drive on election day. Rocco said that Netland's

claim that union resources were brought out in support of senate and congressional candidates was ridiculous. "Neither of [the candidates] was in any trouble. They were in the lead by huge margins and won by landslides."

Rocco said there is no neutral position on human rights. On the same night the neutrality motion was approved by another Duluth labor group, the Central Labor Body, they also voted in favor of sanctuary for Guatemalan refugees.

Voters in the heavily union precincts on Duluth's west side defeated the human rights ordinance by a margin of 8-1.

Both Rocco and Bob Jansen say the ordinance will be introduced again, but they believe more groundwork must be laid before the next try. Jansen noted that the straight supporters of the ordinance were very well organized and that it is the gay and lesbian community which must be mobilized.

Rocco agreed: "This was the first political outing for many people in the gay community. We need to learn more about being political. We have not had an historical presence in this city."

Rocco participated in earlier efforts to pass the human rights ordinance in 1976 and 1980; both years the bill was defeated in council votes. She believes that before the fourth attempt on the bill is undertaken, the city charter must be changed to preclude citizen-initiated referenda on legislation.

Dissenter 'Not in the Mood'

Cambridge Council Approves Ordinance

By Larry Goldsmith

CAMBRIDGE, MA — After four months of sometimes testy behind-the-scenes negotiations, the Cambridge City Council voted 6 to 3 on September 24 to pass a human rights ordinance including protections for lesbians and gay men.

The vote, taken without debate, came late in the evening after a long committee hearing regarding the city's property tax rate. Councillor Alfred Vellucci, a co-sponsor of the ordinance who had said earlier in the evening he was not ready to vote on the measure, surprised his colleagues after the hearing by calling for a vote. In the recall that quickly followed, Vellucci at first voted "present," then changed his vote to "yes" when a majority of the other councillors had been recorded in favor of the proposal.

"I am extremely pleased that it is passed now and it is law," said Councillor Alice Wolf, a co-sponsor of the ordinance. "Discrimination is now illegal in the city of Cambridge, as of today."

On June 4, Wolf submitted a comprehensive and detailed ordinance to the council, similar to one passed recently by the Boston City Council. Vellucci, who had submitted his own draft on April 23, complained that his own efforts were being ignored by Wolf's supporters.

"I can't understand why nobody's ever come forward to help me," Vellucci said at a June 19 hearing called to address both proposals. "Now I'm faced with this, like it's competition, who's got the better ordinance."

"This is not a turf issue between any of us," responded Wolf, "including Councillor Vellucci and myself, because civil rights is not a turf issue. We can all work together in this city for civil rights."

Wolf and Vellucci, with the added assistance of Councillor David Sullivan, finally agreed on a new draft, and Vellucci introduced the new version to the council on August 15.

At the September 10 council meeting, however, Vellucci again expressed reservations about the

ordinance, saying that "a little bird" had told him the Cambridge Civic Unity Committee (CUC) was worried the ordinance might preempt its own efforts. The CUC, founded in 1947 by executive order, monitors local civil rights issues, but lacks the enforcement powers of the eleven-member commission created by the new ordinance. CUC members expressed support for the human rights ordinance, however, and pledged to work with the new commission as a complementary force.

The ordinance appeared on the council agenda on September 17 as unfinished business, but received no attention until the next week, when Vellucci rose to speak.

"I've been 34 years in public life and I have not been receiving as much pressure as I am now over this human rights ordinance," Vellucci said. "I happen to be of Roman blood and I don't like to be pushed. I don't want anyone to push me. When I am ready to present my orders, resolutions or ordinances, I will, believe me."

But Vellucci apparently changed his mind and moved for a vote on the ordinance around 11 p.m., after a lengthy committee hearing and after members of the Cambridge Lesbian and Gay Alliance and this reporter had left the meeting.

"You should have seen Alice Wolf sit up in her chair," Vellucci later told *GCN*, relishing the element of surprise.

The council voted without debate, with councillors Daniel Clinton, Thomas Danehy and Walter Sullivan casting the "no" votes. Contacted by *GCN*, Walter Sullivan refused to specify his objection to the proposal, allowing only that he wasn't "in that mood right now to accept that stuff just yet." Telephone calls to Clinton and Danehy were not returned.

Now that the ordinance has passed, the city manager will begin a search for commissioners. The ordinance requires a two-month period for the volunteer posts to be advertised; when those have been filled, the commission will put together a staff.

"I believe we'll be sending a letter out to our membership, informing them of the passage of the ordinance and the positions of commissioner," said Stewart Landers, co-chair of the Cambridge Lesbian and Gay Alliance. "We'll probably have a pretty good party, too."

Permit Problems

Baltimoreans Take Their Anger To The Streets

By Jim Ryan

BALTIMORE — More than 1000 gay men and lesbians, many of them wearing masks, marched through the streets of Baltimore on Sunday evening September 23, to demonstrate their support for a bill being considered by the city council that would ban discrimination on the basis of sexual orientation.

The legislation, City Council Bill #187, has languished before the council for some time. In July, in response to tremendous lobbying by fundamentalist groups, the bill was weakened with amendments allowing employers to establish dress and behavior codes and to discriminate against people who "advocate" homosexuality or bisexuality and who work with minors. Sunday's march called for immediate passage of CC #187 without exclusionary amendments.

Other demands included inclusion of housing protection in the Baltimore civil rights bill; a city-sponsored gay and lesbian task force; an end to police harassment; an executive order and appointments for gay men and lesbians from Mayor William Donald Schaefer; city support for a hotline to report abuse or harassment; and restitution for a Pride Day banner that had been hung over Chase Street, near the Gay Community Center, but was taken down and confiscated by city officials.

The demonstrators gathered at

Mt. Vernon Square. Speakers included state's attorney Curt L. Schmoke; former councilwoman Mary Patton Clarke; Tom Chorlton, executive director of the National Association of Lesbian and Gay Democratic Clubs; and Gil Gerald, executive director of the National Coalition of Black Gays. Messages of support were read from Jesse Jackson, Democratic vice presidential candidate Geraldine Ferraro, as well as Barbara Mikulski and Parren Mitchell, who both represent Baltimore in the House of Representatives.

Gerald aimed his remarks at the seven black members of the city council who have supported the crippling amendments: "Black lesbians and gays know, as do all black people, how demeaning it is to feel that one has to pass — to mimic white values, speech, and culture in order to survive. Well, what are these so-called amendments, which allow for employer dress and behavior codes and sanction discrimination against those who 'advocate' homosexuality? What are they but a call for lesbians and gay people to pass — to conform, in short to look and act as much like heterosexuals as possible."

After the rally, demonstrators marched to the city's Inner Harbor, that gleaming symbol of urban renewal that is the pride of Baltimore. A candlelight vigil was

held in front of the Maryland Science Center.

Organizers of the march and vigil have encountered tremendous difficulty in obtaining permission for their event. Originally, the city had denied organizers a public assembly permit for the Mt. Vernon Square rally; officials finally granted that permit on Friday. A parade permit, which was promised on Sept. 13, was never issued by the city, and the march went on without it. The police, therefore, did not block traffic along the march route, although they did not interfere with its orderly procession to the harbor.

Originally, organizers had hoped to hold the vigil at the recently dedicated Holocaust Memorial next to the Community College of Baltimore, but changed their plans after leaders of Baltimore's Jewish community curiously refused the request of representatives of the gay and lesbian community to participate in the dedication ceremony.

The denial of permits was itself as much a source of anger on Sunday as the amendments to CC #187. As Gary Coberly, one of the organizers of the demonstration, put it, "We are angered that the city repeatedly and consistently forced the gay community to use extraordinary means to obtain the right and cooperation afforded other groups easily and as a matter of course."

News Notes

quote of the week

"I'm having a hard time distinguishing between the New Time Religion and the Old Oppression, represented in Biblical days by the scribes and pharisees.... Religion, in fact, doesn't have a very good record when it comes to tolerating dissent or minority rights.... It seems it is not enough for someone to believe. He has to make sure that you also believe as he does; or, barring that, that you at least act as he does."

— The Rev. Gary Cline of St. Michael's Church, Raleigh, North Carolina, Raleigh *News and Observer*.

twin citians rebuff coors

MINNEAPOLIS — A group of six gay men and two lesbians from the Twin Cities met with Coors brewery officials recently, Coors' fourth attempt to seduce gay people to buy its products despite ongoing financial support of anti-gay groups and events.

According to *Equal Time*, the visit to the Golden, Colorado brewery was preceded by a meeting between Coors distributors in the Twin Cities and gay men and lesbians. Coors expanded its market to 38 states earlier this year and received a cool reception in the Minneapolis-St. Paul area. Coors responded with the local meeting and then the goodwill junket to Colorado. Most of the gay and lesbian representatives, however, remained unmoved by Coors attempts to woo them away from supporting the seven-year boycott of the brewery by gay men, lesbians, people of color and organized labor.

"I don't think it's going to change anything," said Jim St. George, aid to gay City Council Member Brian Coyle. "We, as a group, don't have the authority to change anything. I, individually, will continue to support the boycott."

St. George said that while progress has been made to resolve blatant anti-gay and racist employment policies, he is still concerned about the broader issue of Coors family support to anti-gay causes.

"Peter Coors didn't give any indication that he's less right wing and less inclined to contribute to right wing causes.... I was offended by the blatant anti-labor remarks and repeated references to labor people as liars.... I can't understand how any gay person could consider contributing to the Coors company by buying their products," concluded St. George.

black gays endorse democrats

WASHINGTON, DC — The board of directors of the national Coalition of Black Gays (NCBG) endorsed the Mondale/Ferraro ticket in the upcoming presidential election, according to a press release. The NCBG board made its unanimous decision at a meeting held on Labor Day weekend in Chicago. Board members compared the party platforms and the performance records of the Reagan-Bush and the Carter-Mondale administrations on lesbian/gay issues, civil rights issues and women's issues.

In a related development, two openly gay political activists have been appointed to serve as vice chairs of the national Mondale/Ferraro campaign. Jack Trujillo, co-chair of the National Association of Gay and Lesbian Democratic Clubs, and Mary Nancarrow, president of the Pennsylvania State National Organization for Women, join other Democratic party regulars selected for this honorary delegation. Other vice chairs include Senator Daniel P. Moynihan, NOW president Judy Goldsmith and Atlanta's Mayor Andrew Young.

pro-choice picket

BOSTON — A pro-choice picket will be conducted Thursday, Oct. 4 from noon to 1:00 p.m. at the Park St. subway station, Tremont and Park Sts., in downtown Boston.

This picket marks the seventh anniversary of the death of Rosie Jimenez. Jimenez is the first known victim of the Hyde Amendment which cut all federal funds for abortions. She died on Oct. 3, 1977 from an infection caused by unsterilized instruments used in a back-alley abortion.

Although Massachusetts is one of the few states which still funds Medicaid abortions, the funding is under attack by the state Legislature. In June, legislators passed an anti-abortion amendment to the state Constitution; this must be passed again in the next consecutive session and then approved by a majority of voters to become law. If the Legislature approves the amendment again in 1985, it will appear on the 1986 ballot as a referendum. The state amendment would eliminate Medicaid funding and all health insurance coverage for abortions in Massachusetts, no matter how urgent the medical reason.

sweden: unsatisfactory

STOCKHOLM, Sweden — A parliamentary commission charged with investigating the situation of Swedish lesbians and gay men has proposed measures to alleviate anti-lesbian and gay discrimination.

The commission recommendations were: gay/lesbian cohabitation be granted equal legal status with "cohabitation under forms resembling those of marriage"; gay men and lesbians be given similar kinds of legislative protection as is granted to other minority groups; educational and informational programs be developed to counteract homophobia.

The Swedish government appointed the commission in 1978; its final report was handed over to the Secretary of State for Health and Social Affairs on August 16.

The report notes that although the situation for gay people has "become more tolerable in recent years...our survey shows that it is far from satisfactory."



speak out!

NEW YORK — A speak-out on police abuse of gay men and lesbians has been scheduled for Saturday, September 29, 2:00 p.m. at the Lesbian/Gay Community Services Center, 208 W. 13th St. The Anti-Police Abuse Coalition (APAC) called for the speak-out on the second anniversary of the police raid on Blue's, a midtown Manhattan gay bar patronized predominantly by black and other Third World lesbians and gay men.

On a flyer publicizing the event, the APAC said, "You may, like those at Blues, have been beaten by the cops. You may have been wrongfully arrested. Or you may have been abused in smaller, less obvious ways — harassed, insulted, given the run-around.... Even if you've never experienced police abuse yourself, come to the speak-out and learn how to protect yourself and join with others to fight it."

biological differences

STONY BROOK, NY — Dissimilar patterns of hormone-response suggest the first clear evidence of a biological difference between heterosexual and homosexual men, according to an Associated Press dispatch.

Scientists found that the hormone responses of gay men to stimulation by other hormones fell in between those of heterosexual men and women, according to a report in the journal, *Science*.

The research, completed at the State University of New York at Stony Brook, showed a different hormone response in nine out of 14 longtime gay men. Using women as a control group, the researchers measured the reactions of the gay men and a group of straight men to a single injection of an estrogen preparation. The estrogen injection initially lowered luteinizing hormone levels in all groups, but levels began to rise within 24 hours. Straight men showed the lowest rise and women the highest, with gay men displaying intermediate levels.

Dr. Brian A. Gladue, head of the research team, said that although the study indicates "there may be a biological basis to homosexuality in some homosexual men, "it does not indicate a cause." Gladue also said he objected to the test being used to "diagnose" homosexuality.

Jeff Levi, Washington staffperson of the National Gay Task Force, said that scientific proof of a biological base for homosexuality could be used to bolster arguments for civil rights legislation or as a "tool to discriminate, a way of scientifically finding out who is gay and who is not gay."

in pursuit of trivia

NEW YORK — All right, all you trivia freaks, here's your chance to make a lasting contribution to gay and lesbian culture. The National Gay Task Force (NGTF) proposes to create a lesbian/gay trivia game and needs *thousands* of questions (and answers). NGTF is offering three prizes of \$100, 150 and \$25 worth of books from gay bookstores to the writers of the three best sets of questions submitted. To qualify, 12 questions must be submitted, two in each of the following six categories: Heritage, Scandal, Quotes, Wonder Women, Sex and Culture. Deadline is November 1. More than one entry can be submitted and all questions become the property of the game. Mail to: NGTF, 80 Fifth Avenue, Suite 1601, New York, NY 10011. Attn: Game.

now, girls

Michael Jackson, whose screaming protestations that he is as straight as straight comes have made big news, has gone on the offensive of late, according to the *Bay Area Reporter*. The San Francisco gay paper reports that Jackson's mouthpiece, Norman Winters, suggested that comedienne Joan Rivers "look into her own closet."

Apparently, Rivers has recently made reference in her comic routines to the Jackson preference question: "Michael Jackson is gay. He's gay. He lost his other glove in Boy George's pocket."

The intrepid *BAR* reporter dutifully relayed Winters' dykebaiting remark to Rivers' mouthpiece, Richard Grant. Said Grant, "I will not dignify that question with a comment."

workshops censored

BRISBANE, Queensland, Australia — The Tenth National Conference of Lesbians and Homosexual Men, held at Queensland University August 31-September 2, came under attack by the University Senate because workshops on pedophilia and children's rights had been scheduled for the event.

Conference organizers reluctantly agreed to cancel the workshops after the Senate delivered an ultimatum: cancel or forfeit the space. Conferencegoers attended a hastily-convened general meeting and vented their anger at the infringement of free speech and academic freedom traditionally afforded to universities.

According to a press release issued by the Gay Solidarity Group, the University Senate succumbed to the pressure of a virulently anti-gay campaign by members of the Queensland Parliament and the media. The Senate threatened to charge conferencegoers with trespass and/or "conspiracy to corrupt public morals" should the ultimatum not be accepted by organizers.

The workshops on intergenerational relationships having been replaced by discussions on free speech, the conference got underway. About 300 people from all over Australia, and some from New Zealand, Darwin, Perth and Tasmania, participated in the conference, which had a strongly international flavor. Topics included gay and lesbian participation in the Central American solidarity movement, the growth of racist groups in Australia and racism within the gay/lesbian community and the dangers posed by censorship to the gains of the gay movement over the past decade.

health awareness

BOSTON, MA — Under the auspices of the mayor's office, Boston held its first Lesbian/Gay Health Awareness Day on Saturday, September 22. Organized by the mayor's liaison to the lesbian and gay community, Ann Maguire, along with the help of several local activists, the four-hour program attracted fifty participants.

In part inspired by the New York conference sponsored by the Lesbian/Gay Health Education Foundation this past June, the meeting attempted to cover topics of interest to lesbians as well as gay men.

Five workshops were offered, covering alcoholism and drug dependency; AIDS; lesbian health concerns and artificial insemination; hepatitis B and sexually transmitted diseases; and gay male health issues. In addition, a panel discussion was presented at the end of the day with John Beldekas, a medical researcher; Anne Silvia, the Boston AIDS project coordinator; and Larry Kessler, coordinator of the Boston AIDS Action Committee sharing information and answering questions about the LAV/HTLV-III screening.

Kessler told the audience that a three-year incidence study funded by the CDC is scheduled to begin soon in Boston. The study will follow 400 persons divided into two groups: one group having had indirect intimate contact with a person with AIDS and another group having no known intimate contact with persons with AIDS.

I Spy

FBI Releases Gay Surveillance Documents

By Christine Guilfoyle

LOS ANGELES, CA — A gay activist and political scientist, Dan Siminoski, has succeeded in gaining release of up to 6,000 pages of FBI documents detailing surveillance of gay organizations in the 1950s, 1960s and 1970s.

The documents received thus far detail surveillance of a number of lesbian and gay organizations, including the Mattachine Society; One, Inc.; Daughters of Bilitis; Society for Individual Rights; Gay Activist Alliance; Gay Liberation Front; the National Gay Task Force; and National Gay Rights Lobby.

Siminoski has estimated the FBI has 10,000 pages related to surveillance of gay organizations. The documents continue to be released to Siminoski as they become available from the Bureau.

Siminoski first requested release of the documents under the Freedom of Information Act in late 1982, but had to bring suit in October 1983 when the FBI "dragged its feet" in responding to the request. The suit was brought with the aid of attorney John Heilman who has been retained by the ACLU.

Heilman told *GCN* the documents received and reviewed thus far include fliers and leaflets put out by the organizations as well as internal memos by agents, describing what they observed or what they learned about the organizations' activities through informants.

Although nothing in the documents would suggest the FBI found any evidence of wrongdoing, the surveillance appears con-

tinuous from 1950 until at least the 1970s. Heilman told *GCN* there were several cases of local FBI agents discontinuing surveillance because there was no indication of illegal activity, only to have the national office reopen the cases. He charges that orders to continue surveillance were given at the highest levels, by J. Edgar Hoover and his assistant, Clyde Tolson.

Heilman told *GCN* the FBI spied on individuals within the organizations so as to gain prejudicial information and thus "to be able to discredit the organizations and the gay rights movement.... Gays as a political force represent a threat to the status quo of this country. The FBI views itself as an organization [charged with] maintain[ing] the status quo."

Heilman told *GCN*, "There was no indication [in the documents] of illegal activities on the part of the organization, but there is indication of illegal activities on the part of the FBI — they were violating [the organization's and individuals'] civil rights."

George Wu, the U.S. attorney who is handling the suit for the FBI and who has acted as a conduit for the documents, defends the surveillance by saying it came about as a response to complaints to the bureau by persons who believed the groups to be engaged in potentially violent activity. He said that although no such activity appears to have been uncovered, the investigations "were really sporadic" and there was "no longterm surveillance."

Jim Kepner of the National Gay

Archives and a member of the committee which is sifting through the material with Siminoski, told *GCN* substantial portions of the documents have been blacked out for "national security reasons" or because individual names and identifying information must be expunged. He said as a result, it is difficult to draw conclusions about what the FBI found, how they found it and whether the Bureau was engaging in disruptive activities.

Heilman, Siminoski's attorney, told *GCN* when the FBI has completed the release of the documents, he will challenge the Bureau about the material withheld. He said he will seek an "in camera" review of the passages blacked out. Such a review allows a judge to look at the material and to rule on whether national security interests do indeed compel the government to withhold the information. Heilman expressed doubt that the information gathered in the '50s and '60s would jeopardize national security if released. Ironically, some of the material blacked out comes from various gay publications which were circulated widely.

Kepner told *GCN* they will try to supplement the information they already have by having gay rights activists request their own files. Such information could be used to fill in some of the information currently being withheld for "right to privacy" reasons. But Wu, the FBI attorney, downplays the importance of it all by saying, "My experience [with material that is withheld] is that it is really nothing. It is only blacked out because of the privacy act."

The information released by the FBI to date is of interest to historians who will see the pamphlets, fliers and publications put out by gay organizations over the years.

Of the documents received thus far, Harry Hay, a founder of the Mattachine Society and a longtime gay activist, told *GCN*, "There's an awful lot of trivia, nothing of great substance. They went to endless trouble copying the magazine put out by Mattachine. It was nothing the FBI should have been interested in."

Kepner told *GCN* that the FBI associated gay groups in the 1950s with communism and later associated them with other radical movements of the '60s and '70s. Said Kepner, "The FBI seemed to vacillate between seeing homosexuality as something invented by the Russians and having to be watched — and feeling the organizations were not consequential. They would go back and forth between starting and stopping their investigations."

In what some will regard as an amusing anecdote, Kepner said the FBI seems to have dropped its investigation of Mattachine until somebody wrote an article saying J. Edgar Hoover and his assistant, Clyde Tolson, were lovers. Surveillance was reinstated shortly after the article appeared.

Phyllis Lyon, a co-founder of Daughters of Bilitis (DOB), told *GCN* that she and Del Martin obtained the FBI's DOB files "several years ago." She said they made a similar request to the CIA, which acknowledged having a file, but refused to turn it over for "national security" reasons. Lyon said she and Martin did not at-

tempt to gain access to files from the local FBI.

Lyon called the FBI surveillance "ludicrous, a disgusting invasion of privacy and a waste of the taxpayers' money." Of the contents of the files, she said, "There was nothing of great moment. [For the most part] it was information they could have gotten by calling up the organization or by reading *The Ladder*." She said in some instances, it appeared an informant passed information on to the government. Like the Siminoski files, much was blacked out.

Virginia Apuzzo, the executive director of the National Gay Task Force, said she had been made aware of the files by Siminoski but had not yet inspected them.

Harry Hay told *GCN* he has assumed all along that the FBI was spying on the gay movement as well as other progressive movements. He said people he associated with took it as a fact of life and acted accordingly.

Like Hay, Apuzzo thinks the FBI surveillance is not a thing of the past. Apuzzo told *GCN*, "If you ask me what I *think* about this, my feeling is, they're listening. I'm fairly certain the phones here are tapped. Your phone is probably tapped too."

Kepner told *GCN* the committee at the National Gay Archives is attempting to organize and catalogue the material. They also hope to duplicate the material so that it can be shared with interested groups.

— filed from Boston

Paul Rogers

NEW YORK — Paul Rogers, author of the award-winning novel *Saul's Book*, was beaten to death on September 22 in his Queens apartment, according to the New York *Times*. He was 48. Police have reportedly arrested Rogers' adopted son, Chris Rogers, 19, and Nicholas Ondrizek, 27, described by the *Times* as a "drifter" who had been staying recently at the apartment.

Rogers, whose novel about a teen-aged hustler had received acclaim from both gay and mainstream reviewers, was found in a closet in his apartment by a building superintendent. Police said he had been dead about 10 days.

Det. Lt. James Campbell told the *Times* that Chris Rogers and Ondrizek had made statements saying that Rogers was struck with a wooden plank that was later burned in the building's incinerator. Campbell also said the two men had taken Rogers' wallet and bank card.

Saul's Book received the Editors' Book Award in 1982, an award given annually to a book passed over by major publishers. The award includes publication by Pushcart Press, a small New York publishing house. A paperback edition of the book was published last May by Penguin.

Studds, Scondras Address Anti-Reagan Rally

By Sue Hyde

BOSTON — About 6000 people convened at three separate sites and marched to the Boston Common on September 22 to protest Reagan's Central American policies and to rally support for the Democratic presidential ticket.

The rally's list of 11 speakers included Rep. Gerry Studds, the nation's only openly gay congressman, and Boston's gay city councillor, David Scondras. Other speakers represented the Massachusetts Teachers Association, the international disarmament movement, the Salvadoran Women's Association, and Philippine and Mid-East progressive political movements.

While there were no gay and lesbian organizational banners toted in the march, a modest contingent of about 100 lesbians and gay men stepped off behind the religious groups from Copley Plaza.

Gerry Studds enjoyed the most enthusiastic ovation of the day following his speech chastising Reagan for his policy of intervention in Central America. Studds referred frequently to the revolutionary principles on which the United States was founded, saying that Reagan has "misread the message" of those principles. "The Boston Common puts you in the mood to challenge the policies of the government," observed Studds, much to the delight of the crowd.

Studds said that while the responsibility to restore peace to Central America does not rest solely with the U.S., this country "has no business lecturing other countries on the evils of intervention." Neither, said the congressman, can Reagan administration officials "criticize other countries for a tendency to violence," as U.N. delegate Jeanne Kirkpatrick has done recently.



Studds called the covert war in Central America an "ongoing embarrassment on the front pages of the newspapers." He told the crowd, "We deserve better than that. We are a better country.... I have a dream that some day, somewhere in the world, there will be a revolution and the United States will be on the side of the peasants."

Leslie Cagan, staffmember of the National Mobilization for Survival and a rally emcee, introduced Boston's gay city councillor with this acknowledgement: "As a lesbian in the peace and justice movement, it's a pleasure to introduce David Scondras."

Scondras exhorted the crowd to come together as a "majority of minorities" to defeat Ronald Reagan. "Ten years ago, I said the same things to a similar crowd.... The only change is the name of the president."

Calling out a litany of Reagan offenses, including cutbacks in federal housing programs, a virtual abandonment of poor people and the elderly, intervention in

Central America, his support of the homophobic Christian right wing, and threats to Social Security programs, Scondras asked, "What connects all those events together? The president of the United States. We've got to get rid of that man."

Boston police officers hauled away four people in the crowd in two separate incidents. A lone right-wing counterdemonstrator held a sign proclaiming, "The Sacred Cow in U.S.A. Business and Politics Is the Red-Zionist Jews — Wake Up America!" His sign, identifying him as a "Polish Freedom Fighter," was topped with a large American flag. The man stood in front of the stage for about the first 30 minutes of the rally. Then, as members of the crowd began to confront him hostilely, four Boston cops moved through the crowd and dragged him away.

A short time later, three young men were escorted from the rally when they refused to stop heckling speakers.



Susan Bernstein

CAMBRIDGE — About 100 protestors turned out to greet Rev. Jerry Falwell at his third annual visit to Harvard University on Sept. 20. The hour-long rally on the steps of Harvard Law School's Ames Courtroom preceded Falwell's scheduled speech to the Harvard Law School Forum on the topic of "The Role of Religion in Politics." About a dozen people spoke at the rally, which was organized by two gay Harvard Law School students.

Pictured above is Jake Stevens, a representative of the Harvard/Radcliffe Gay and Lesbian Student Association. He told the crowd that Falwell was the sort of person who inspired three teenagers in Maine to throw a gay man into a river. Stevens said Falwell is also part of the same spirit that moved the Massachusetts Catholic bishops to determine that some discrimination against gay people is good and some is bad.

Community Voices

puerto rican pow's

The following open letter to the women's community is being distributed by the New Movement and the National Committee to Free All Puerto Rican Political Prisoners. To show support of these women prisoners and all Puerto Rican POWs, they are organizing a demonstration at Alderson Women's Prison in Alderson, West Virginia on October 27. For further information, contact, NMISPRI, Box 295, 2520 N. Lincoln, Chicago, IL 60614, phone (312) 278-6706.

We are joining together as women to denounce the brutal attack on Puerto Rican prisoner of war Alejandrina Torres at the Metropolitan Correctional Center (MCC) in Chicago; and to condemn the conditions of intense isolation that Prisoners of War (POW's) Haydee Torres and Lucy Rodriguez face at Alderson Federal Prison in West Virginia.

On July 11, 1984, Alejandrina Torres was returning to her cell after a visit from her daughter. She was handcuffed and submitted to a routine "strip search." The four female guards then told her that was not good enough — they insisted she submit to another, more intensive search. She refused and the guards called Lt. Lewis, a male supervisor. At this point, fearing violence, Alejandrina agreed to submit, but requested that the male guard leave. Lt. Lewis refused. He threw Alejandrina to the floor, still handcuffed, and forced her head between his legs while the guards ripped off her clothes and subjected her to a cavity search. She was taken to the infirmary, covered with bruises and badly shaken.

We consider this violation of Alejandrina Torres tantamount to rape. This is the ultimate personal abuse, and one that we will not tolerate. For women, this is a form of torture. We call on all women to join us in a campaign to stop the bestial torture aimed at stripping Alejandrina Torres — a woman who fights for the freedom of her people — not just of her clothes, but of her dignity and will to fight.

This recent attack is just one — certainly one of the most horrible — of a series of abuses that began on June 30, 1983, the day she was arrested. For 10 months she was held on an all male floor, where she was verbally and psychologically assaulted. She and 2 other Puerto Rican POW's, Edwin Cortes and Alberto Rodriguez, arrested at the same time, were held in isolation, locked in tiny cells 23½ hours a day, and allowed 1 visit, 1 hour a week. We understand that what provoked this treatment and the attack on Alejandrina Torres is the POW's steadfast resistance to U.S. government attacks to break their spirit and commitment to the liberation of Puerto Rico.

Right now 2 other POW's, Lucy Rodriguez and Haydee Torres, are being held in equally barbarous conditions in Davis Hall, Alderson, West Virginia. Held in complete isolation they are locked in tiny, soundproof windowless cells, where they have been told they will be held for the rest of their lives. They are not allowed to communicate with each other or anyone else; they are handcuffed wherever they go and are checked by guards every 15 minutes. Although Haydee has a long history of illness, the prison refuses to give her the treatment she needs, or allow an outside doctor to treat her.

What we are seeing is the slow but steady implementation of physical and psychological torture against political prisoners and prisoners of war in the U.S. Contrary to the often-repeated myth, there are political prisoners and prisoners of war in this country and they, like their brothers and sisters throughout Latin America, are increasingly being subjected to torture.

This treatment is part of a calculated program of torture and isolation directed against all Puerto Rican POW's and political prisoners in U.S. jails. It ranges from denial of visits, mail and medical treatment, to arbitrary transfers, threats, to imprisonment far from family and friends. The goal of this treatment is to break the resistance of those Puerto Ricans who defy all U.S. government attempts to demoralize them and continue to represent an example of courage and struggle to all Puerto Ricans.

We demand an end to brutality, isolation and the violation of these prisoners' human rights.

“nothing wrong,” says pabst

Dear GCN:

I called Pabst here about the Old English 800 poster of a black woman riding the tiger and the distributor saw “nothing wrong” with the ad which he says has been out for the last couple of years. I agree it is both sexist and racist from the description in the letters column.

The person I spoke to is: Terry McCarter, 6800 N. Teutonia Ave., Milwaukee, WI 53209. He also thought most people agreed with him, so I hope at least a few readers might let him know otherwise and show him what really “has the power.” Mr. McCarter also knows there are warehouses filled with this type of picture which I said differs from billboard advertising. (The phone number at Pabst is (414) 347-4000.)

He also called the black woman a Milwaukee “girl.”

Sincerely,
Bruce Davies
Milwaukee, WI

independent political movement

Dear GCN,

As a faithful reader of GCN I am upset about your lack of coverage of the Independent Political Movement in this country. My growing dissatisfaction with the two party system and their representation of gays & lesbians, and women, has led me to seek alternatives. This is a serious time in history. The Democrats & Republicans have not passed gay rights legislation or ERA, or provided adequate jobs or daycare centers. Now we have an alternative.

Dennis Serrette & Nancy Ross are running an Independent Campaign in a broad coalition of Left of Center Parties. As Presidential & Vice Presidential Candidates they will be on the ballot in 30 states. More importantly, they are addressing critical issues to Gays & Lesbians at this time. Dennis Serrette was the only Presidential Candidate to march in a Gay Pride March when he marched in NYC this year. Both Dennis Serrette & Nancy Ross have been advocates of Gay Rights and have fought against the oppressive politics of sexist & anti-poor candidates.

I urge you to cover this significant campaign. Gays & Lesbians — Black, Latino, Jewish, white have the right to be represented in your coverage. It is urgent that you include the growing number of Gays & Lesbians who have the guts to say no to the slow moving Republicans & Democrats who have come through with too little in too long a time. More information is available from the New Alliance Party, 266-0253.

Sincerely,
Melissa Fisher,
Watertown, MA

more independent political movement

Dear GCN:

As a reader and supporter of *Gay Community News*, I am upset concerning your lack of coverage of the growing independent political movement across the country. As you are well aware, this is a most serious time in women's history. We have two mainstream parties, the Republicans and the Democrats, neither of which has been able to pass the ERA or provide adequate jobs and daycare over the past ten years! As you are well aware, city councils in New York and Boston have consistently not passed gay rights bills, in the case of New York for 12 years running, and these councils are controlled by Democrats. I do not see this year's Democratic Party platform as a progressive one for women, gay people, poor people or people of color. However, this year we finally have an alternative to simply voting for the Democrats against Ronald Reagan. Now we have something to vote for.

Dennis Serrette and Nancy Ross are running an independent campaign on a broad coalition of left-of-center parties. They are on the ballot in Massachusetts, and will be on the ballot in about 33 states. Most importantly, they are addressing the issues so crucial to women at this time. Ms. Ross, a former New York housewife and mother, is a long-time women's activist. Mr. Serrette is a nationally known trade union and civil rights activist who has fought against sexism and racism in the New York telephone company, the Communication Workers of America, and many national and community struggles. He is an outspoken fighter against homophobia. Both are fighters and advocates for women and against the oppressive politics of sexist and anti-poor politicians like Reagan, Mondale and their running mates, who represent only the privileged few.

I urge you to cover this significant political campaign. Women — black, latino, Jewish, white, gay and straight — have the right to be represented. In your coverage of women today, it is pressing that you include the growing number of women who have the guts to say no to the slow-moving Republicans and Democrats — who are indistinguishable from each other — who have come through with too little in too long a time. You can contact the New England headquarters for the Serrette-Ross campaign at 266-0253.

Sincerely,
Hedy Walsh
Boston, MA

independent political movement iii

Dear GCN:

I have read your newspaper regularly, and been an ardent supporter of it. As time passes, I'm becoming increasingly upset at your lack of coverage of an independent movement that's growing across the country. As a middle class lesbian I've had luxuries others have not. But these vacations, nights out on the town, clothes, good food and entertainment aren't working to protect me any longer from the insidious homophobia, sexism, and increasing pressure for me to return not only back to the home, as my place as a woman, but back into the closet. At present we have two mainstream parties, the Republicans and the Democrats. Neither has been able to pass the ERA, provide adequate protection for

women, pass and stand behind bills that would do more than provide lip service to the rights of lesbians and gays.

I urge you to cover a most significant campaign, that of Dennis Serrette and Nancy Ross. They are running an Independent Campaign on a broad coalition of left of center parties. In 30 states, they will be on the ballot for President and Vice President. They are addressing the issues, the issues so crucial to gays and lesbians. The right to a decent life no matter what your race, sex, religion or sexual preference may be. They are leading a movement that's taking on sexist, anti-poor, homophobic candidates, no matter what their sex is, who represent only the privileged few.

In your coverage of lesbians and gays, it is imperative that you include the growing number of lesbians and gays who are using their power, their voice, to say no to oppressive Republicanrats, who have come through with too little in too long a time.

Sincerely,
Heather C. Martin
Milton, MA

barbara deming's legacy

Dear GCN:

I was pleased to see Minnie Bruce Pratt's tribute to Barbara Deming. Barbara was a key role model for women who came of age politically in the '60s, when the peace movement was dominated by men and official histories of the peace and social justice movements excluded the many valuable contributions of earlier women activists. Barbara was of course also an important role model for women in the following political period; her expression of feminism spoke to the needs of many of us who were grappling for a positive alternative to sexual politics as usual.

It was good to see the bibliography of Barbara Deming's writings, and I would like to call to the attention of GCN readers a pamphlet issued by the A.J. Muste Institute. It's a reprint of her essay, "On Revolution and Equilibrium," which offers a nonviolent (and practical) proposal for dealing with political power struggles. It is a forerunner of Barbara's later writings on the application of feminist principles to all social change efforts. The pamphlet is available for \$1 from the Institute at 339 Lafayette Street, New York, NY 10012.

In peace,
Wendy Schwartz
Executive Director
A.J. Muste Memorial Institute

offensive ad

Dear GCN,

The ad for Manscape magazine which appeared in the GCN September 22nd issue contains material which is, in my opinion, insulting to the Boston Gay Community, and an affront to both lesbians and gay men. The ad uses as its focus a drawing of an Hispanic-looking man behind prison bars, posed in an attitude that purports to be titillating, but is suggestive more of sexual attack than seduction. Its racist implications aside, the illustration perpetuates myths about the eroticism of prison rape in specific, and the desirability of assaultive sexual behavior in general. The list of presumed turn-ons that follows is an exercise in objectification, where the fantasized sexual partner assumes the same status as cinemas, socks and armpits. If this isn't offensive enough, the word incest is treated as though it was in itself something pleasurable, something to be desired. Incest is not sexy. It is an occurrence that is almost by definition abusive, and one whose consequences are an excruciating part of the lives and experiences of many of our community members. GCN's readership is comprised of more than guys who like raunch. Among us are people who are presently incarcerated, people who have been raped, people who are working through the effects of racism and abuse, and people who are sick of watching the gay community shit on itself. I think the ad should be withdrawn from future publication.

Jim Ansart
Jamaica Plain, MA

Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, GCN is introducing a campaign to offset their advertising costs. Any donation made to GCN and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

Please send donations to:

GCN/AAC
167 Tremont Street #5
Boston, MA 02111

Thank you from both GCN and the AIDS Action Committee.

GayCommunityNews

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Speaking Out

The John Zeh Defense Fund

By Shane Que Hee

Prominent Cincinnati gay journalist/activist John Zeh will stand trial October 1 on eight felony counts concerning young men. A defense fund has been established to assist his plea of innocence. Zeh was a co-founder of the Greater Cincinnati Gay Coalition now called the Greater Cincinnati Gay/Lesbian Coalition (GCGLC). He taught three gay-related non-credit courses at the University of Cincinnati, the last one requiring a Federal law suit for him to be reinstated after his "greasy fingers" radio broadcast which gained national attention. He has been a columnist since 1980 for *Gay Community News*. He is also a reporter for *The Advocate*. He was the former host of the radio shows "Gaydreams" in Cincinnati and Philadelphia.

Why has this happened? Ever since Zeh defeated the Hamilton County Prosecutor's case against the "greasy fingers" radio broadcast in 1982, the authorities here have evidently been out to "get" him. The first harassment occurred in April 1984 when he was arrested on two counts of "tending to cause unruliness among juveniles," a first-degree misdemeanor with a maximum penalty of six months and \$500 fine per charge. No physical contact was alleged. Only verbal exchanges relative to anti-gay taunts chanted by several boys were involved as they menacingly circled John's parked motorcycle while he was in his nearby residence. The police claim that Zeh asked two 10-year-old boys to perform sexual acts thus causing rowdiness. Zeh was quoted in the Cincinnati *Enquirer* as saying, "I'm still perplexed. I've had no contact with anyone up here (at his residence). I've spoken to some people, youngsters and adults, but said nothing I would consider outrageous." He was quoted in *The Yellow Page* as speculating that the arrest could have been part of a police reaction to his *YP* column on police harassment of gays. After a weekend in jail, John was bailed out for \$600 by the local Lesbian/Gay Academic Union (LGAU).

Two major gay groups in Cincinnati, GCGLC (the community umbrella group) and Stonewall Cincinnati (the political action group) declined to establish a defense fund for Zeh. On May 10, just one day after GCGLC voted not to support John, nor to create a general defense fund for harassed/entrapped lesbians or gays, John was arrested again on another eight counts unrelated to the first incident. These new charges alleged John's involvement with one 16-year-old of alleged IQ of 40, and two 16-year-olds of IQs in the 70s. In Ohio, the age of consent is 15 for both heterosexual and homosexual sex. All youths were past the age of consent at the time of the alleged offenses. Nowhere was it alleged that any rape, force, or nonconsensual acts were involved. Instead, two charges specified inducement to prostitution, which comes under the broad heading of "compelling prostitution"; the other six charges related to sexual conduct with three young men incapable of informed consent because of "substantial impairment (low IQ)." The inducement to prostitution apparently was a painter's cap given by John to one of the young men, and a quarter to another.

John was again imprisoned with bail set at a whopping \$20,000 after an initial request of \$100,000 by Assistant Prosecutor Applegate, who prosecuted Leonard Matlovich for his homosexuality in the U.S. Air Force. John made three further court appearances, July 2,

13, and 27. On the last date, attorney Allen Brown secured a lowering of bail to \$2000. LGAU again met the bail, and after an unjust imprisonment of two-and-a-half months, John was set "free" on July 30. He is now gathering evidence to bolster his case. On July 11, Allen briefed GCGLC about the legal ramifications of the case. John's father was also present. Brown said that the aspect of using IQ as the arbiter of informed consent was tantamount to "new law," an aspect which would be laughed at if applied to heterosexuals before they married, and would certainly be sufficient to annul many straight relationships and marriages. Who has heard of people young or old who ask "What's your IQ?" before sex?

This complex series of events is probably related to the drive of the local Republican Party to retain control of the administration of Hamilton County at the November elections in the face of unprecedented challenge by the Democratic Party. Prosecutor Ney is fighting a strong Democrat, James Cissell; Sheriff Stokes is facing Henry Sandman. Brewster Rhoads (campaign manager for Councilwoman Marian Spencer, and Hamilton County campaign manager for Gov. Richard Celeste) and Carol Dragul are strongly campaigning for two Hamilton County commissioner positions for the Democrats; Tim Mara is seeking the county treasurer's office; the last three Democrats have been endorsed by Stonewall Cincinnati.

In reaction, Ney has indicted the Cupboard, Cincinnati's only sexual paraphernalia store, on six counts of misdemeanor pandering obscenity charges, and attorney Allen Brown accused Ney of "courting and seeking publicity and making accusatory statements concerning several of the defendants" and sought to change the trial venue from Cincinnati to Dayton. Allen Brown sees Hamilton County officials as carrying out one of the worst examples of "homophobic prosecution" anywhere in the country. In addition, police have mounted an increased, aggressive surveillance of Cincinnati parks, malls and washrooms for homosexual activity. This last event has led to the formation of an *ad hoc* Committee Against Discrimination to document any police entrapment/harassment, since neither Stonewall Cincinnati nor GCGLC have taken any counteraction to date. Supporters fear that the police may want to gather enough "crimes" to force rehiring of police laid off because of budget cuts. Certainly the additional revenue coughed up by frightened men caught/harassed/entrapped will help the Republican's war chest for the election. The Zeh case fits into this pattern of oppression.

Both the Committee Against Discrimination and LGAU are sponsoring a Defense Fund for John Zeh to be used for legal expenses. We hope the lesbian/gay community will support this activist whose contributions towards freedom of expression for all have been so great. A donation would reaffirm the just principle that a person is innocent until shown otherwise. A donation will also signal your firm resolve to resist homophobia and straight hegemony.

Please make checks (they are tax-deductible) to LGAU Defense Fund, and send all donations and checks to: LGAU/Committee Against Discrimination, Box 19530, Cincinnati, OH 45219.

Community Voices

when the aa approach works

Dear GCN:
Thanks for Janice Irvine's article (August 11) about children of alcoholic parents. It seemed really strong to me in its presentation of the "adult children of alcoholics" analysis, the first half of the article. The second half mainly seemed to consist of Irvine's aversion to the spiritual basis of AA-based twelve-step recovery programs and to their conception of alcoholism as a disease. The avowed difficulty Irvine has with these dimensions of AA and Al-Anon started me wondering how it might be possible to present AA not superficially, as a kind of support group for a specific problem, but in its real depth as a spiritual program. To tell the truth, I don't see how to do it. So much of the possibility of catching on depends on individual readiness.

Twelve-step recovery programs certainly can be used as therapeutic or practical support. The drunk who wants to stay dry today, or the compulsive overeater who wants to remember not to give in to the temptation to eat that way for just one day — can use AA or OA meetings to help them remember how self-destructive their addictions are. Otherwise, liquor or food can seem consoling or even like "a coping mechanism" to the mind of the person interested in by-passing conscience and reverting to oblivion.

But this is not their design. The design of twelve-step programs of recovery is to afford the suffering person not just a day of successful struggle against self-destructive behavior, but a day of real relief, and a day at a time the prospect of long-term recovery, which is to say, more and more relief, a better and better life. Recovery can be as progressive as the disease itself.

I regard myself as suffering from the so-called family disease of alcoholism. I have a real and multiple addictive career — a decade of two-and-a-half packs of cigarettes a day; a decade of quitting; years of moderate, debilitating drinking; recurrent reliance on various drugs and stimulants; and a lifelong eating disorder. Looking back on it from the safety of today, I also regard my lifelong mode of "falling in love" as desperate and addictive behavior. With all these behaviors, I put myself farther from help, debilitated myself, made myself less and less capable of recognizing or receiving help. In all of them, I was looking for help (to put it mildly — more like clawing desperately at the edge of the cliff of the world); looking for help outside myself, in substances and other people.

After I hit bottom about a decade ago, absolutely demolished, I decided against suicide and started crawling around, burned out and barely able to get out of bed, trying to find help so that I could live, even though I hated my life. I found a little help in one relationship, and in a particular meditative practice. But the big break-through and wake-up for me was finally stumbling over what until then I had ignorantly regarded with contempt: Alcoholics Anonymous and the programs of recovery which derive from it.

It is only thanks to the AA programs that today I experience contentment and self-sufficiency. I don't hide out in defensive ideological rationalizations from my own self-hatred, terror, insecurity or rage. I don't feel like a freak; in fact, I have never felt so at home in my family or neighborhood, largely as a result of spending a couple of years in Overeaters Anonymous, including step groups, and a shorter time just showing up at meetings of Al-Anon.

For me, coming out as a lesbian was not primarily a healing experience. I damaged and confused myself fully as much in coming out as I helped myself to understand and accept myself. I nearly strangled in ideological rant designed to mask fear and self-loathing, or mad compulsions designed to demonstrate ideological purity. (For instance, we used to encourage ourselves to stop idealizing men and hating ourselves, and start trying to idealize ourselves and derogate men. For me, this was just exchanging one confusion, one neurosis, one self-manipulative strategy for another, and disguising my real feelings beneath more struggles to be right or good — another disappointment without even the relief of understanding, another fall in the dark for nothing.)

To the ideologue, it will seem a copout and an "individual solution" to say something like "Today I let go and let 'God'"; but I know what I'm saying and what I mean today when I say that, and why I choose to say that today and not any of the cleverer slogans of the more superficial politically correct. I have today the help I need today, for which I looked in vain at Brighams, in packages of L&Ms, in one more luscious gimlet, or in the arms of other lost, aging children. I was very desperate — desperate enough to quit mas-termining and look at reality, *really*. I was lucky.

By the time I got this help, I was half-dead. If there was hope and help for me in twelve-step recovery programs, I suspect that anyone who wants it and is willing to go and look for it there can find it. I feel it's precious, incomparable, and what I was always trying to get at, sucking it out of a cigarette or glass or spoon or kiss, not getting it yet, not yet — but maybe THIS time.

There is a spiritual source available within reality. This power greater than ourselves or higher power, as I once heard an AA remark at a meeting, "doesn't work well under close supervision," i.e., is not available to implement OUR will. For those who have had enough of the punishment that comes from having to do everything MY way, who can say to this deep source, "Have it YOUR way," the world can gradually change from a total disaster area with a particular grudge against me and my friends to an open, amazing, vital realm. This is not something someone else can tell anyone. It really has to be experienced first-hand.

But it is available for people with serious eating or drinking problems — or who are close to such a person — through OA, AA and Al-Anon. The recommendation is to attend at least six meetings before making up one's mind, and to attend them with openness. For genuine alcoholics and co-alcoholics, there may be no real alternative but worse and worse misery and even, as all of us know who drink or eat too much and can't stop,

death itself after a wretched, insane existence.

Taking a little time off from one's misery for one's own healing, far from being a copout, is real responsibility. Liberation begins at home. Today I can see that so many of my old convictions, or what I thought were convictions, were sad, defensive structures to protect me from my own feelings and life. Being able to see and feel today is an incomparable gift. I treasure it, and I owe it entirely to the twelve-step programs. I am glad to be reading about them in recent issues of *GCN* (Irvine, Blumenfeld). I hope they reach many readers they can help as much as they help me.

Recovering Today
Cambridge, MA

send me more

Dear GCN:

Well, I just read another letter to the editor from someone who chucked *Fag Rag* and *Bad Attitude*.

Just want you to know that I loved getting *Bad Attitude* as an enclosure in my *GCN*. How else am I gonna find out about new erotica/sex reading materials.

Send me enclosures anytime!

Sincerely,
Julie Hannah Brower
Santa Cruz, CA

Special screening of

Before STONEWALL

The Making of a Gay and Lesbian Community

To benefit GCN and *Before Stonewall*
Wednesday, October 10, 1984 8:00-9:30 p.m.
At the Science Center, Harvard University

From the sexual experimentation of the Roaring Twenties, to the scapegoating of homosexuals during the McCarthy era, to the development of the early homophile rights movement, *Before Stonewall* presents a unique portrait of the history of homosexual experience in America. Using filmed recollections and a wealth of archival material both from the mass media's portrayal of homosexuality and from the gay subculture's own documentation, the film traces the social, political, and cultural development of the lesbian and gay community. Featuring author/poet Audre Lorde, Native American activist Smilie Hilaire, historian/playwright Martin Duberman, gay activist Barbara Gittings, poet Allen Ginsberg, Reverend Grant Gallup, and others.

Tickets are \$10/person; \$25/sponsor. Sponsors are invited to attend a reception with the film's producers immediately following the screening.

Before Stonewall is not sponsored by the Science Center nor Harvard University.
Tickets are also available at New Words, Glad Day Books, Red Book, and Bostix

OCT. 10th!

Yes, I would like to be a sponsor. Enclosed is my contribution of \$25. Please, but do not list my name on the program. I would like to appear. Enclosed is my contribution of \$10. I am unable to attend the screening but would like to contribute. Name _____ Address _____

Return to: Gay Community News before Stonewall
607 Tremont Street
Boston, MA 02111
All contributions are tax deductible.
For more information, call GCN at 426-4469

Don't miss it!

A student bites a teacher.
The school psychologist goes berserk.
The substitute teacher is a certified lunatic.
And students graduate who can't read or write.
It's Monday morning at JFK High.



TEACHERS

United Artists Presents
An AARON RUSSO Production
An ARTHUR HILLER Film

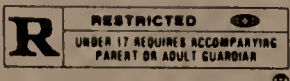
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Sister Mary Ignatius Explains it All To You By Christopher Durang. Directed by Jerry Zaks. With Elizabeth Franz, Jeff Brooks, Cynthia Darlow, Timothy Landfield, Madi Weland. At the Charles Playhouse.

By Michael Bronski

Christopher Durang's *Sister Mary Ignatius* engenders such strong, and virulent, reactions wherever it is performed that it is difficult to separate the action from the reaction, or, if one is going to find appropriate metaphors, the wheat from the chaff.

Sister Mary Ignatius takes the form of a lecture by a very traditional Catholic nun. The first half of the play allows her to expound and elaborate on both church doctrine and the particular expressions of that doctrine in the idiom of American Catholicism. The humor here is generally on target and comes through by juxtaposing traditional religious language with the modern conversational form of discourse. Durang's targets range from the serious dogma of the Virgin birth to the more temporal custom of not eating meat on Fridays. Sister Mary Ignatius is aided in her lecturing by Thomas, a young innocent student. Halfway through her program the good nun is faced by four ex-students who have come — ostensibly — to perform a Christmas pageant. They then turn on her in an attempt to embarrass and humiliate. Diane, the ringleader of the group, is particularly distraught because she thoroughly believed all that she had learned: that God was good, that everything has a reason, and that life, on some basic level, made sense. After losing her mother to a very painful cancer death and then surviving a rape and two abortions, Diane feels that Sister Mary's system of belief in not only fraudulent, but damaging. Durang's tightly written play goes somewhat haywire here. The slam-bang ending makes some sense theatrically, though not very much psychologically.

As a play *Sister Mary Ignatius* is clever and well written. (Although its basic idea and many of its better bits seem to be taken from Roberto Athayde's *Miss Margarida's Way*.) Because it uses Roman Catholic dogma and idiom to get most of its laughs, many have assumed that the play is an attack upon Catholic people, missing Durang's real concern, which is the ability to hold and be sustained by a system of philosophical or theological beliefs, and, more importantly, what happens when that system is no longer tenable. To be sure, the play does score most of its early jokes from Catholic tradition, but it is much more concerned with the effects of those beliefs — or any beliefs, for that matter — upon people's attempts to make sense of the world.

In the early part of the play Sister Mary Ignatius laces her catechism with stories from her own life. It is here we realize that her own life has been as horrible as Diane's. Durang has written his character — especially as played by the wonderful Elizabeth Franz — very sympathetically. He actually admires the fact that she can overcome the random cruelty and horribleness of the world by her ability to believe in *something* that makes sense to her. He certainly doesn't respect many of her beliefs — especially those that have to do with sexual behavior — and he finally faults her for not being able to answer the question: "If God is all good then why does he allow evil in the world?" It's the same question Dostoyevsky posed in *The Brothers Karamazov* and



Sister Mary Ignatius (Elizabeth Franz) with the young, innocent Thomas (Richard LeBranti).

Camus addressed in many of his writings. Peter Cook and Dudley Moore even took it up in more popular form in *Bedazzled*. Because he has cloaked the question in the habit of American Catholicism — and has forthrightly criticized, with humor, many of those Catholic doctrines — his basic point has been missed, overlooked or ignored by audiences.

The controversy which has surrounded productions of Durang's play casts an interesting light not only upon the lives and beliefs of those who are offended, but ultimately upon the play itself. During its New York run there were protests from Catholic lay groups. In Minneapolis Catholic groups demanded that the theater which presented the play lose its state funding. A production in St. Louis did close after protests by The Catholic League for Religious and Civil Rights. A month ago this same group, now in cohorts with the Archdiocese of Detroit, was working to prevent the opening there. In Boston there were written complaints to newspapers, pickets outside the theater and a pronouncement by Mayor Flynn attacking the play for being "blatantly and painfully anti-Catholic."

It is interesting to look at what is going on here, what and how it is being said, and how it fits into a larger political pattern. Many of the people involved seem to feel that using religious beliefs or customs is wrong and should be stopped. The Boston B'nai B'rith, supporting the Catholic protestors, have called the play a "distasteful attempt to mock and attack the Catholic Church." But surely questions of "taste" are not grounds for prohibiting performances of a play. A spokesman for the Boston group has said: "Blatant attacks on what others hold sacred is no more entertaining to decent people than are racial slurs or celebrations of any other form of bigotry." But perhaps the clearest objection to the play was voiced by the Detroit group: "It would be one thing if the play got at the quirks, foibles or excesses of the Church. But it says the essence of the Catholic Church is debilitating to people, that it ruins lives." This at least rises above matters of good or bad taste and gets to the real objection: *Sister*

Mary Ignatius claims that the Catholic Church does not have all — or the right — answers. It has, in fact, dared to question rather than believe.

There are two objections here, each somewhat different. The first group is complaining that the play is bigoted and anti-Catholic. The language here carries a great deal of emotional weight. In our pseudo-pluralistic society the cries of "bigotry" and "prejudice" are easy catch-phrases. In most cases they call to mind race hatred, and, certainly to lesbians and gay men, homophobia. But is this really an analogous situation? In racism, homophobia and misogyny, the bigotry is based upon and triggered by a hatred of an innate quality of a person's being: their skin color, gender or sexual orientation. Certainly there are parts of *Sister Mary Ignatius* which are critical of Catholicism, but surely there is a difference between criticizing an institution and attacking a group of people because of who they are.

Historically anti-semitism has used noxious cultural stereotypes to attack a traditional Jewish ethnic identity. There is a very real difference between this and criticizing Israeli state policies or even the tenets of religious Judaism.

It is true that in American culture, Catholics, many times, have been discriminated against, but this has always been more a function of their ethnic identity — especially when they were Irish or Italian — or their lower-class status than of religious persecution. *Sister Mary Ignatius* does not use any of these racial, ethnic or class hatreds to make its points or get its laughs. Is it really "bigotry" to criticize the Catholic church, and by extension people who believe in its tenets? Is this the same as hating someone because he or she is black, or homosexual, or happens to be a woman?

Several years ago I wrote a review of an Australian film, *The Devil's Playground*, in which I suggested that the film did not go far enough in critiquing its theme, the erotophobia of the Catholic church. *GCN* received several irate — to say the least — letters, one of which accused me of calling for the genocide of Polish and Irish Cath-

Continued on page 10

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Blackheart Collective Press, 1984. Used with permission.

magazines from gays of color **JOY and MEANING** in **OUR** **DIFFERENCES**

By Noel Parks

Most lesbians and gay men are perhaps not aware of the growing number of periodicals aimed at blacks and other minorities within the lesbian and gay community. These publications vary in focus from the political to the literary and provide a variety of reading relevant to all lesbians and gay men, as well as those among us who are double minorities.

When one looks at some of these publications one can sense a definite personal energy to them, a sense of connection between the editors and contributors and the communities they are trying to reach. To a degree this is due to the sheer newness and freshness of many of the publications and their producers' commitment to them.

But what may be surprising to many readers is that the specialization of these publications on issues and themes relevant to lesbians and gays of color most definitely does not narrow their appeal. On the contrary, I am firmly convinced that it widens it. It does so by combatting the facelessness that I, and I suspect many others, feel as we read the most standardly objective gay periodicals available. In short, we the lesbian/gay community are a cross-cultural, multi-ethnic one. These periodicals, which attempt to address our diversity, are singularly satisfying and insightful in ways that the individual — who may at times feel culturally adrift in large, urban gay populations like Boston's — can ap-

preciate regardless of his or her background.

Many of these publications are relatively new and were established in the '80s. The scope of issues and topics they deal with run a spectrum of interests. The sampling described here, five journals, magazines or newsletters originating from or directed to a predominantly black male or mixed race and/or gender audience, illustrates this diversity. Please note the reference list at the end of this article for information on how to contact them.

A good example of the scope of content to be found in a single magazine can be seen in *Diplomat Magazine*. *Diplomat* is published in Washington, D.C. and was begun in 1981 when, according to Editor-in-Chief Derrick A. Hicks, there was really no publication in existence specifically aimed at lesbians and gays of color.

Diplomat is a national magazine and is built around a core of political reporting balanced by other, more socially oriented features, such as an advice column and commentary on the Washington social scene. The magazine also approaches serious issues such as AIDS updates and alcoholism in the black community, covering these concerns succinctly. Along with headline news features, *Diplomat* also provides dateline-style capsules of news around the country.

The establishment of *Diplomat* is to a degree typical of many other minority publications in that it was started at

a time when related publications, both straight and gay, were inadequate in their dealing with issues of importance to lesbians and gays of color. In particular, the founders of *Diplomat* felt that other major publications neglected the fact of the diversity of the lesbian/gay community, and the diversities of the individual minority ethnic groups within it. Hicks emphasizes that *Diplomat* is for all lesbians and gay men of color, and the magazine seeks to serve as a vehicle for networking information and news of a national level for them. As the introduction to a recent issue states: "Our issue is *knowledge*. With a diversity of knowledge, our potential as individuals and then as an united body are unlimited. The only boundaries that we will face, will be the ones we set."

The issues *Diplomat* has dealt with range from those of family and religion to such pragmatic concerns as tax matters for lesbians and gays. The magazine tends to structure its examination of these topics comprehensively within an issue, preferring complete stories within an issue to running columns across several. As to their journalistic style, Hicks points out that the magazine strives to enlighten its readers, choosing to explore its topics in simple terms rather than in intellectual ones, recognizing that those potential readers who are less political in their interests are still affected by such issues, care about them and need to be informed of them in an accessible manner.

Future issues of *Diplomat* will deal with blacks in the political spectrum and the problems in the formation of national black gay organizations.

In all, as a reader, I found the main thrust of the magazine to be informative rather than controversial with a prevailing upbeat tone. It is an excellent effort heightening general public awareness of the most pressing minority lesbian/gay concerns; its next issue is due to be published October 1.

Perhaps the greatest variety to be found in a lesbian/gay minority publication is evident in *Blacklight*, which focuses on the Washington, D.C. lesbian/gay communities in addition to providing coverage of national issues. *Blacklight* is a full-blown magazine, easily one of the most professionally designed and laid out gay publications one is likely to encounter.

Reading *Blacklight* struck a chord of recognition in me. It is in many ways reminiscent of mainstream black national publications such as *Ebony* and *Jet* in its content and format though it surpasses them in sophistication. The emphasis in the magazine is largely on arts, literature and features, all of which are covered in an informative and highly readable manner. *Blacklight* is perhaps the most conscientious of the periodicals I encountered in its attempt to cover the real-life, day-to-day experiences of lesbian and gay blacks. It has no revolutionary feel to it but instead has the confidence to accept its readership as real people, whose interests in and curiosity about their specific community are roughly parallel to those of the black mainstream about itself.

The pros and cons of this approach are debatable, but the magazine is so well-produced and readable that its largely non-political focus legitimizes itself. And its content — news, poetry, interviews, book and record reviews, graphics — often features treatment of works one might be hard-pressed to find elsewhere. For example, an interview with singer Linda Tillery in a recent issue was fascinating; it made me realize how rarely we are given the chance to hear expressed in gay contexts the voices of our artists. Too few publications, particularly when compared with the hype of the straight media, take the time.

In all, *Blacklight* is perhaps a prototype for coverage of this sort in the minority lesbian/gay communities; its writing is good, its design attractive, and its treatment of those topical issues it does approach is interesting. While the hard-core politico may not find here what he or she wants, *Blacklight* is well worth perusal.

Among those publications more political in focus is *Habari-Daftari*, which translates in Swahili as "news-register." It is the national newsmagazine of the National Coalition of Black Gays (NCBG). This bi-monthly journal, whose premiere issue appeared in December, 1983, includes news, features, and editorials, with a strong emphasis on international and third-world concerns. Its coverage and analysis of issues such as racism in the lesbian/gay community, how the mainstream political movements affect lesbians and gays of color, and of national and international lesbian/gay conferences (including reprints of major addresses) is both insightful and consistently well-written.

Of the publications reviewed here, *Habari-Daftari* perhaps best has its finger on what is going on in many different regional segments of the gay community. The magazine is published in Chicago and as such features good coverage of events in the often less-visible (and, in the East, less well-covered) gay communities of the Midwest.

Habari-Daftari is also noteworthy in that it provides good treatment of issues and viewpoints of minorities other than blacks. Past full-length articles have included, "Hong Kong and Homosexuality," "A Puerto Rican Dyke Examines Her Roots," and "The Isolated World of the Indian Homosexual," along with other, shorter features. The publication also does not

neglect lesbian and women's concerns. Past issues have dealt with the scarcely-publicized problems of women in prison, bringing to light the inequities between men's and women's prison systems in this country, as well as issues surrounding incarcerated mothers and their rights concerning their children. Another issue featured conversations with lesbians in South Africa and Lesotho.

Habari-Daftari does a fine job of illuminating those issues furthest off the beaten track. As editor T.C. Cothran comments on the founding of the magazine, *Habari-Daftari* set out to do something not already done, to produce a highly informative publication not catering solely to gay males or to blacks.

Above all, Cothran states, the magazine seeks to provide readers with the important facts about a wide range of issues, including less-familiar ones — to make available the information necessary for the minority lesbian/gay communities to organize and grow.

Furthermore, it is *Habari-Daftari's* editorial policy not to avoid controversial issues, for it is often those very issues that most need to be heard. And indeed, the magazine delivers on this, devoting individual issues to subjects such as politics and religion in the third world, tackling questions such as "Is Black Religion Irrelevant to Our Political Struggle?" The current issue of *Habari-Daftari* examines global homosexuality, and looks at the development of Mexican Liberation.

Habari-Daftari is commendable in the thoroughness of its coverage; it features more substantial and in-depth articles on a wider variety of subjects than one is likely to find in almost any other publication. Its April/May 1984 issue, for example, features what must be one of the most comprehensive explorations in print of Jesse Jackson's stands on those issues key to women, lesbians and gay men.

Cothran affirms that *Habari-Daftari* seeks to get across the message that there is a lesbian/gay community of color out there and that the magazine's purpose is to get people to plug into that community, using the magazine as a basis for information and support, with the goal of educating and developing consciousness among ourselves, as well as in others.

Habari-Daftari is an ambitious publication offering excellent cultural exploration and political coverage of the many lesbian/gay communities of color.

The *Quarterly* of Black and White Men Together (BWMT) is another national newsletter, this one begun in 1980. There is a certain intimacy about this periodical that is unique; it deals with homophobia and racism very much on a personal level, with interviews and coming-out stories profiling the various experiences of gay men, from activists to ordinary people.

It should be noted that the publication's focus is not strictly limited to men involved in interracial gay couples, but extends to general issues of racism in the gay community at large. It is this frame of black/white interaction that gives this newsletter a tone, a perspective of its own, and one worth considering. This publication is quietly successful, particularly in thematic terms. It at once acknowledges and respects the cultural identities of ethnic minorities within the gay world while dealing realistically with the fact that we do not exist in that world within a vacuum — that the problems of racism need be attacked from both directions.

The publication opens with coverage of its various chapters, highlighting local events both past and future. In these listings are also interspersed specific listings of weekly and monthly meetings of various groups across the country with minority emphases. The magazine makes an admirable effort in this section to try to stir up attendance and interest in these various events and groups as well as encouraging groups to better publicize themselves. The grass-roots flavor of the *Quarterly* complements the high quality of its organization, writing and editing.

The rest of the *Quarterly* is filled out by essays featuring personal experiences, along with an editorial that is perhaps the political meat of the publication. The *Quarterly* also contains personals ads, as well as a section on fiction and non-fiction books on a range of lesbian/gay topics available for order through the newsletter.

The *Quarterly* is a publication that goes beyond serving the interests and needs of its membership to give a much-needed forum for the perspectives of a diversity of gay men. The publication is indeed to be admired for its breadth.

Finally, out of the many organizations publishing for the double-minority audience, and of the few reviewed here, special attention should be given to the Blackheart Collective. The Collective is a group of black gay male writers based in New York City which has published both *Yemonja* and *Blackheart*, primarily literary (and liberationist) journals featuring poetry, graphics, essays, short stories, book reviews and other works.

The Blackheart Collective was formed in the Fall of 1981. As Editor Isaac Jackson comments, he and others were tired of going into both gay bookstores and black bookstores and finding little to nothing published by black gay men, particularly when compared to the growing prominence and availability of black women's writing. As Jackson points out, aside from the works of

James Baldwin, the black gay male voice and perspective have remained relatively unexplored over the years. The Collective was formed to promote this exploration and expression, and in the future hopes to increase contributions from outside the New York area.

In a word, the work found in these publications is incredible; the poetry and prose hold their own in either mainstream gay, or straight black, or any contemporary literary context. In *Blackheart's* "Prison Issue," several excellent black poets present verse that is unforgettable in its intensity, power and sensitivity. This source was well-chosen, since, as that issue's introduction points out, one out of every four black men in America spends some part of his life in prison or jail; "The Prison Issue" documents the seldom-heard experience of the self-identified gay man in prison. In their introduction, the editors urge black gay men to avoid the prisons of our own making that are unwittingly created when we allow others to define us and our issues.

If the magazine's poetry is strong, its non-fictional essays are also impressive in their originality. In "The Prison Issue," perspectives range from the historical to the cross-cultural. Among them were a fascinating examination of the historic use of architecture as a systematic tool for oppression, and a most provocative exploration of the cultural complexity of being an Afro-American, a prisoner and a gay man and the interplay between those identities and realities.

What is perhaps most striking about *Yemonja* and *Blackheart* is the subtlety of message infused in the poetry mixed together in a style which is highly meaningful and accessible, even to those without a poetic eye or ear. The works hit the reader on a deeper level; some of them make use of marvelous, sweeping Afro-American imagery that yields an effect truly uplifting and celebrational. Other works are quieter, more understated and personal explorations of identity. In fact, there is an almost mythical quality to the fiction and poetry, a quality reminiscent for me of Jean Toomer, a writer of the early Harlem Renaissance. It serves to draw the reader in, to evoke his or her understanding of our common ground as socially shut-out persons while emphasizing our capacity to find joy and meaning in the very things that make us different.

In all, the efforts of the Blackheart Collective are wonderful in their tapping of the wealth of creative genius present in the gay communities of color, and one hopes that other similar literary periodicals will receive more attention so they might be discovered by those of us who seek inspiration through literature featuring the individualized voices of lesbian and gay authors of color.

Above all in this article, I would emphasize that this is by no means an exhaustive survey of minority lesbian/gay publications, but a sampling. When one considers how underserved the lesbian/gay audiences of color have been in periodicals (scarcely represented at all until this decade), one realizes that these magazines are first steps to be applauded and encouraged.

Sadly, but not unpredictably, many publications experience financial difficulties, particularly as they are attempting to reach what has been a less-than-influential and somewhat invisible segment of society. What is perhaps most troublesome is how sadly underpublicized many of these periodicals are and how few of us have heard of them, but it is a typically capitalistic dilemma: to spread the word requires at least *some* capital, but little can be generated until the magazine is published.

A list of publications of related interest giving information culled from advertising and listings within the magazines reviewed follows; I apologize to those publications I have not encountered and have unwittingly omitted. Once familiar with some of the publications listed, I'll wager that many readers will indeed become hooked, and hopefully the exchange of advertisements among publications will provide exposure for all.

Please keep in mind that these publications are forever changing, growing and developing; they publish as frequently as resources allow and often their staffs, as are those of all new endeavors, are subject to burnout or other setbacks; I would encourage you, the readers, to keep your eyes open for and take time to contact these publications; their extinction must not be allowed, for they represent some of the most rewarding reading available in the gay press today.

Blackheart/Yemonja, P.O. Box 1420, NY, NY 10027

Blacklight, Box 56255, Washington, DC 20011

Diplomat, P.O. Box 2815, Washington, DC 20013

Habari-Daftari, Box 11493, Chicago, IL 60611

Quarterly, Black and White Men Together, 179 Collingwood, San Francisco, CA 94114

Pacific Bridge, Box 6328, San Francisco, CA 94101

Gay Asian Information Network, Box 10133, Sunnyvale, CA 94086

Ache, P.O. Box 11469, Oakland, CA 94611-1469 (black lesbians)

Azalea, Box 200, Copper Station, NY, NY 10003 (lesbians of color)

Onyx, 1442-A Walnut St #307, Berkeley, CA 94709 (black lesbians)

The Other Black Woman, c/o BW, 72-15 41 Ave -1D43, Jackson Hts., NY 11377 (black lesbians)

List continued on page 10

MICHAEL STEWART IS DEAD

(Michael Stewart was brutally murdered by New York City transit policemen in the fall of 1983. His eyes were removed and destroyed illegally by the coroner's office to prevent justice from being brought to bear on the guilty transit policemen. Michael Stewart worked as a busboy in the Pyramid Club, a gay-owned and -operated club on Manhattan's Lower East Side).

on the number one/going downtown to the garage/two white cops/standin' in front of me/description of crimes and suspects/bleat out/of his box/offending my sense/if it was my radio/i'd get a ticket.

one sez to the other: 'wouldn't it be funny if/when a call went out the guy was sitting right in front of you/wouldn't it be funny and easy to do/two against one/two hands against a gun/it could have been me.

i was living on the lower east side/a few blocks from the pyramid/when I first noticed him/picking up the empty beer glasses/pushing thru the mixed crowd/gays/lesbians/straights/bridge & tunnel crowd/shoulder to shoulder w/east village artists/thin dreads hanging into his eyes/i often commented to friends i might consider trimming my dreads like his/long in front short on the sides/like the black guy in/The Thompson Twins/"Hush my baby...don't you cry...we have one weapon in our defense/silence"

at the fourteen street stop/on the 11 line/doing my art in the subways/drawing sketches/influenced by graffiti art/left no marks on the walls/anywhere/working hard/sketching the State of Liberty/leading the people/to some billboard Liberia/i'm doing this sketch for the anti-gentrification show/and this transit worker gets irate/and rips my painting/to shreds/Miz Liberty to shreds/screams/yells/tears/i walk away/and live to complain.

I never knew his name before/i learned it by reading in the paper of the death of a young man/a young dread-locked graffiti artist/in the custody of transit police/following an arrest.

Michael Stewart is dead/and wouldn't it be funny/if the suspect/was already standing in front of you/and easy to do two against one/two hands against a gun/it could have been me/this time i got away.

—Issac Jackson

Blackheart Collective Press, 1984. Used with permission.

STEREOTYPICALLY YOURS!

we were sweaty
we were greasy
we were funky
it all over our lazy Black asses
still locked together totally shiftless
we had shuffled
(our sexual consciousness like decks of 'coon-can' cards)
big bare feat having Trashed the "perma/priss" creases
of the white cotton 'sheet
we did roll our i's back
we did grin wide —
open to each other and to 'gether' say
"Yas, SUH!"

— B. Nia Ngulu

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NORTHEAST EDITION \$3.50; Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, Ohio, Pennsylvania, Rhode Island, Vermont, W. Virginia

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Church and Stage

Continued from page 7

olics. The implication was that religious and ethnic (or national) identity were the same and inseparable. Not only was this a complete misreading of what I had written but also shows a deep misunderstanding of the nature of American democracy and the separation of church and state. People's religious identities are clearly very dear to them, but they are not above criticism. Catholicism (and other religions) are also institutions which function independently of people's lives and many times have effects upon the lives of the nonreligious populace.

The first group of complaints generally center around the matter of "taste" in criticizing religion. The second criticism is more serious. The spokesman from The Catholic League would not have minded if *Sister Mary Ignatius* attacked the "quirks, foibles or excesses of the church"; he at least understands there is room for satire and lampoon in writing. His main complaint is that the play attacks "the essence of the Catholic Church" and implies that it is "debilitating to people, that it ruins lives." In a sense this is an honest evaluation of the play, though it is a much more complex and serious work than this implies.

When presented at this level, I can't help but want to throw up my hands and say, "Yes. But so what?" Anti-religious and anticlerical sentiments are an intrinsic part of Western culture: from Voltaire — who said that he would not be happy until the last king was strangled with the guts of the last priest — to our own Thomas Paine, through any number of writers and thinkers. It is sheer idiocy to think that any play should be censored because it is anti-religion. To claim this is nothing more than cheap special-interest pleading. The Catholic Church (from the Vatican on down, although there are some third-world exceptions) has never been shy in condemning, not the excesses, but the essence of communism. To insist that opposing camps cannot criticize back surpasses naivete and borders on egomania.

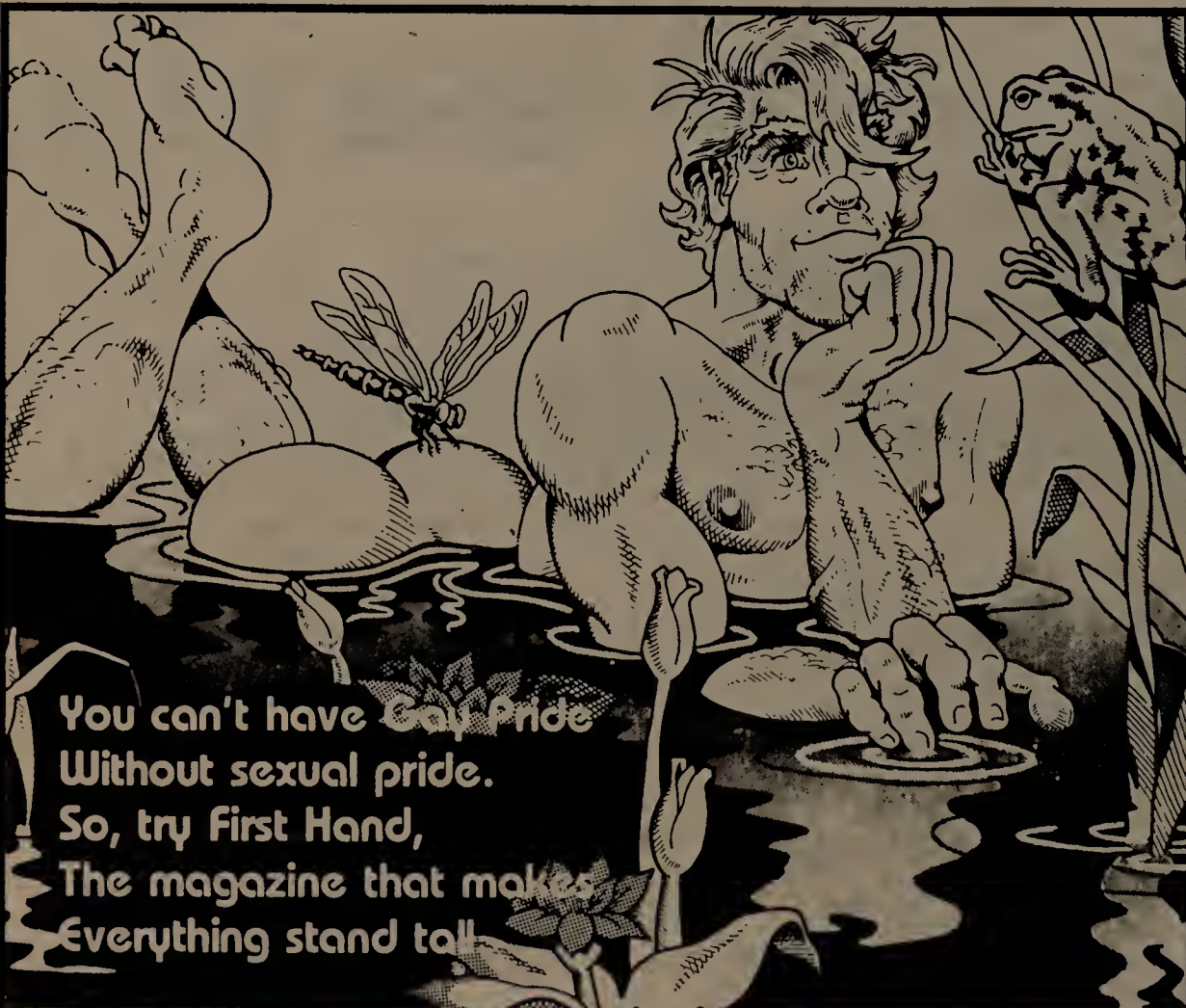
I suspect it is no accident that the protests around *Sister Mary Ignatius* are occurring, and with more and more intensity, now. Over the past four years we have seen a lessening of the separation between church and state in the U.S. The most blatant transgressions have been from the New Right and from the office of the President. But recently the organized Catholic hierarchy has been doing more than their share. Not only did Philadelphia's Archbishop Krol attend the Republican convention, but New York's Archbishop O'Connor has been insisting that Catholic politicians must enforce their own morality on their public policies. Ignoring the traditional separation between church and state, they are determined to cajole, or perhaps embarrass, politicians to come into line with traditional Church teaching. To their credit, both Geraldine Ferraro and Mario Cuomo — the main targets of O'Connor's at-

tacks — have stuck to their constitutional guns and refused to capitulate (as opposed to Boston's Mayor Flynn, who has always insisted, rather myopically, that his stand on abortion was moral and not at all political.)

When the church has decided to interfere in the political arena (and by interfere I mean to exert undue pressure, not merely express an opinion), it has usually been about matters pertaining to sexuality. The abortion question (as well as the attendant questions of access to birth control) has been a favorite target. But just as popular is an all-out attack on any legislation which would secure equal civil rights for homosexuals. Archbishop Law, of Boston, came out full-force against the Human Rights Bill when it was before the State Senate. (He did say that he was against all unjust discrimination against gay people, leading one to speculate about what he considered *just* discrimination.) Archbishop O'Connor has admitted that he went so far as to publicly lie about a conversation with the Pope in order to justify the Church's discrimination against gay people regarding employment, and to help defeat a new ordinance which would prohibit that discrimination.

The common theme running through all of these instances is not just reactionary stands taken by a religious organization. (Reactionary stands are taken by many people, organizations and groups every day in the U.S.) But rather it is the constant insistence that a private morality must be publicly enforced. What is frightening is that both the religious pressures of the New Right and of the Catholic Church are being accepted as a realistic and plausible way of looking at political matters, so much so that people feel free to attempt to censor a play that merely says that the Catholic Church may be wrong in its teachings, that it may even be destructive to people's lives. Some argue against the play because they claim it is "offensive" or in "bad taste." Others argue that it must be banned simply because it is critical of church teachings and dogma. Both are, in effect, arguing that you cannot question an established, if parochial, standard of morality.

There is a final irony in all this. The protestors have failed to notice that Durang's play sympathetically examines the plight of the believer, as well as that of the non-believer. Durang has endowed his main character with deep humanity and dignity, respecting her person while being critical of her beliefs. The protestors' hysterical reaction to the play — and to some degree, the political activities of the Catholic hierarchy — is a caricature of Sister Mary Ignatius herself. If they did not already exist in reality, one would think that Christopher Durang would have invented them. But after a careful reading or viewing of the play, most would agree that Sister Mary Ignatius has more depth, understanding and compassion than many of her defenders.



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Barbara Deming: The Force of Truth

We Are All Part of One Another: A Barbara Deming Reader

Edited by Jane Meyerding
New Society Publishers, 1984
\$10.95, 297 pp.

Reviewed by Bill Kreidler

In 1939, when Barbara Deming was twenty-two years old, she wrote a poem in her journal in which she said "[I] will look at everything, will not turn eyes down or/sidewise. For it is not for me to say where the hope/lies, where death is made life."

In this poem she affirmed her lesbianism, something she knew from her experience to be good and joyful, despite the condemnation of others. This is itself was rather remarkable for 1939, but the poem is also significant because it is a clear indication that she was setting forth on the path she was to follow the rest of her life. She would never passively accept the truth from others, but instead, actively search for it herself in her life and experience.

Barbara Deming was born in 1917 to a comfortably middle-class family in New York City. She attended a private Friends (Quaker) school and at age sixteen had her first lesbian relationship. After graduating from high school she studied literature and drama at Bennington, worked as an editorial assistant, studied drawing, taught dramatic literature and directed stock company productions. Finally she was hired, in 1942, as a film analyst for the Library of Congress.



Diana Davies

Her work was published frequently, and in 1967 her most famous work, *Prison Notes*, was published to wide acclaim. An extraordinary work by any standard, *Prison Notes* solidified Deming's position as a force to be reckoned with in radical politics. Her willingness to look unblinkingly at issues, people and herself, along with her unique and lucid blend of the personal and political, made Deming a kind of pacifist's pacifist, an activist's activist.

Throughout the '60s Deming wrote, lectured widely and participated in political actions. In 1971 *Revolution and Equilibrium*, a collection of essays, was published. By this time, nonviolence had lost its appeal to many in the radical community, but Deming never wavered in her commitment to it, and her voice was still listened to with great respect.

Then, abruptly, things changed. In November of 1971, while travel-

1984, she died.

We Are All Part of One Another is a collection of Deming's work, arranged chronologically and including essays, poems and book excerpts. Edited by Jane Meyerding, it is a record of Deming's growth as a woman, pacifist, activist, feminist, lesbian and writer. In her careful selection of representative and important Deming writing, Meyerding has done a fine job of presenting a picture of that growth, both intellectually and personally.

Deming's continual search for truth is fascinating not simply for the truths she uncovers, but for the way she goes about it. Never does she avoid conflict, never does she automatically accept someone else's answer, and never does she accept an easy answer. Without self-pity and self-absorption, she looks at herself and her experience and asks: what does this mean? Is it true? Then she carefully places her insights into a larger political context. Her writing is clear, modest and suffused with immense compassion for the needs of human beings. Deming calls for revolution, asks that we proceed carefully (as opposed to cautiously) and insists that all of us be included.

In some ways it is unfortunate that Meyerding approaches her work with a respect that borders on idolatry. The strongest criticism she makes of Deming is of her use (in the early '60s) of the term "blind" as a synonym for "unthinking." Deming was by no means without critics. She was not afraid of criticism and her reaction to it —

Friends of mine, S/M lesbians, visited Deming. They approached with no little trepidation, expecting an implacable disapproval of their lifestyle. To their surprise there was no shock, no disapproval. Here was a new wrinkle in the violence/nonviolence spectrum and Deming looked at it unafraid.

Deming spent the 1940s viewing hundreds of Hollywood movies. As the years passed, Deming began to see in the films "certain obsessive patterns that underlie them all...." These obsessive patterns revealed much, she thought, about the pursuit of truth in American life. These observations became her first book, *Running Away From Myself: A Dream Portrait of America Drawn from the Films of the '40s* which she completed in 1950. *Running*

Deming spent the 1950s traveling, writing and trying — usually unsuccessfully — to publish her writing. She wandered in Europe for a year, then visited Mexico, Japan and finally made a fateful visit to India in the late '50s. The India trip inspired her to read Gandhi, and it was then she "realized that I was, in the deepest part of myself, a pacifist." At the beginning of the 1960s Deming became what she later called "an instant radical," committing her life to the causes of peace and freedom through nonviolent activism.

Deming's commitment to non-violence caused a major shift in her continuing search for truth, a shift away from the personal, private search to a public and political one. In 1960 she spent three weeks in Cuba which inaugurated a decade of prolific political activism. In the course of her involvement in peace and civil rights work she was arrested no fewer than five times. She was living on the cutting edge and her writing lost its dry, detached qualities. It became vivid and alive as she described the confrontations of the times and her confrontations with herself as she participated in these events.

ing to a War Resisters League conference in Albany, Georgia, Deming was severely injured in an automobile accident. For the rest of her life she had to restrict her travel and activities. "Illness holds me by the ankle," she wrote.

Oddly, these restrictions seemed to free her in other ways. She came out publicly as a lesbian, and her writing began more and more to deal with women's issues, particularly the link between feminism and nonviolence. She began to abandon the formal forms of books and essays for the freer, more interactive forms of letters to friends and open letters to the activist community.

Barbara Deming once wrote, "I take up again each morning the labor of learning to know what it is that I really do know." This habit of actively seeking the truth as it was revealed to her stayed with her always. Early in 1983, two friends of mine, S&M lesbians, visited Deming at her home in the Florida Keys. They approached the visit with no little trepidation, expecting an implacable disapproval of them and their lifestyle on the part of Deming. To their surprise, there was no shock, no disapproval. Instead, they recall, Deming listened, asked questions, shared her own feelings and tried to understand. Here was a new wrinkle in the violence/nonviolence spectrum, and Deming looked at it unafraid.

Shortly after the time of that visit, Deming learned that she had cancer. She faced death as she had the other experiences of her life. Calmly she put her affairs in order and expressed her love to her numerous friends. On August 2,

careful, thoughtful consideration and response — is instructive and even inspiring.

Containing, as it does, a nice balance between Deming's most famous work and her less well-known material, *We Are All Part of One Another* is a wonderful book for both the reader who is new to Barbara Deming and the long-time admirer. Her search for truth yielded much that we can learn from, but more than that, her life is an inspiration in searching for the truth in our own lives.

Magazines

List continued from page 9

- La Luz**, Paz Press, P.O. Box 3146, Fayetteville, AR 72702-3146 (lesbians of color)
- Sin Fronteras**, P.O. Box 1551, Denver, CO 80205 (in English and Spanish)
- Paz y Liberacion**, Box 600063, Houston, TX 77260 (in English, Spanish and Portuguese)
- Entendido**, Apdo Postal 3873, Caracas 1010, Venuela (in Spanish)
- Nuevo Ambiente**, Periodico Grupo Lambda, Apdo Postal 73-130, Mexico 12, D.F. Mexico (in Spanish)
- ¿Y Que?**, Apdo Postal 904, Tijuana, B. Cfa. Nte. Mexico
- Netiv Nossaf**, S.P.P.R., P.O. Box 16151, Tel Aviv, 61160, Israel (in Hebrew with English summary)
- Jamaica Gaily News**, Box 1152, Kingston 8, Jamaica

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1330 Beacon St. #231
Brookline, MA 02146
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Salem, MA 01970
(617) 745-2939

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Hudson, MA 01749
(617) 568-0680

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PSYCHOLOGICAL
ASSOCIATES
Dr. Herbert Lovett
Dr. Beth Leimkuhler
36 Newbury St.
Boston, MA 02116
(617) 292-4532

ALLAN SINGER, LICSW
PSYCHOTHERAPIST
Copley Square
Boston, MA 02116
(617) 266-2240

ARADIA COUNSELING
FOR WOMEN
520 Commonwealth Ave.
Kenmore Square
Boston, MA 02115
(617) 247-4861
LAMBDA COUNSELING
ASSOCIATES
324 Marlborough St.
Boston, MA 02116
(617) 353-1729

FENWAY COMMUNITY
HEALTH CENTER
16 Haviland St.
Boston, MA 02115
(617) 267-7573

GAY AND LESBIAN
COUNSELING SERVICE
600 Washington St., Rm. 219
Boston, MA 02111
542-5188

NORTH SHORE CMHC
COUNSELING
47 Congress St.
Salem, MA 01970
(617) 744-5322

PLACE/HOTLINE AND
COUNSELING
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(617) 267-9150
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PLAIN HEALTH
CENTER
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(617) 522-5900

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Counseling and Training
Cambridge & Newton Offices
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TAPESTRY, Inc.
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(617) 661-0248

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ASSOCIATES
23 East Main St.
Westboro, MA 01581
(617) 366-8576

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(617) 628-6988

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Watertown Square, MA
02172
(617) 926-4289

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William A. Sandberg,
DPM
(617) 396-7527

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Jamaica Plain, MA 02130
524-7565

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Boston Park Plaza
482-2900

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BOOKSTORE
186 Hampshire St.
Cambridge, MA 02139
(617) 876-5310

WOMENCRAFTS, INC.
P.O. Box 190
373 Commercial St.
Provincetown, MA 02657

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GLAD DAY BOOKSTORE
43 Winter St.
Boston, MA 02108
(617) 542-0144

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COMMUNITY GRAPHIC
SERVICES
Anni Waterflow
17 Shepton St.
Dorchester, MA 02124
(617) 288-3106

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469

CALENDAR

September 29 to October 14

29 saturday

Boston — The Dynasty Ball, benefitting the AIDS Action Committee in Boston, 8PM at the Cyclorama, 539 Tremont St. in Boston's South End. *Creative attire requested.* Tickets \$10, available at Buddies, Greystone's, AAC, Forex Travel and Box Office Video. Info: 536-7733.

Boston — Rainbow University, community organizing workshops, potluck supper and dance. 8:30AM and throughout the day. \$5 donation requested. U.Mass, 100 Arlington St. Info: 253-3287, 267-3759.

Boston — "Bitter Cane" documentary film on life in Haiti. Two showings, 7PM and 9PM. Emmanuel Church, 15 Newbury St. \$3 Info: 424-1176, All Peoples Congress.

Boston — Feminist comedienne Kate Clinton with local feminist guerilla theatre group "The Girillias"; 8PM at Sleeper Hall, 871 Comm. Ave. (BU campus). Wheelchair accessible and interpreted for the deaf. Tickets are \$6.50. Info: 547-1378.

Cambridge — Open air festival to celebrate Haymarket People's Fund 10th anniversary. From noon till 5PM with speakers, music and voter registration. Info: 426-1909.

Brookline — Swing/Ballroom Dance for lesbians and gay men. Church of Our Savior parish hall, 25 Monmouth St., (St. Mary's stop on "C" Green line): Instruction 8:45-9:30PM, dancing 9:30PM - 12:15AM. \$5 admission includes refreshments, BYOB. Info: (leave message) 277-1139.

Cambridge — Libana, a Women's Chorus, will sponsor a benefit contra dance from 7:30-11:30PM at the First Church Congregational, 11 Garden St. Donation \$5. Everyone is welcome! Info: 864-6912.

Cambridge — Amethyst Women's Dance, a drug- and alcohol-free event for all women. \$4 more or less. Childcare available. Wheelchair accessible. 9PM-1AM. Cambridge YWCA, 7 Temple St. Central Sq.

Cambridge — Mime and Magic by Jim Vetter. 8PM at the Blacksmith House, 56 Brattle St., Harvard Sq., \$4. Info: 547-6789.

Medford — "Something About The Women," WMFO 91.5 FM, 11AM: "Behind the press blockade; one woman's experience in Nicaragua."

Roxbury — New Rise of the Master Race by the Little Flags Theater, Palace Road Auditorium, Mass. College of Art. 8PM, every Thursday, Friday and Saturday through Oct. 13. Info: 232-2666.

West Unity, N.H. — The Foxes Den presents **A Gay Dance** at Palmer's Barn. 7PM-1AM, D.J., open entertainment, B.Y.O.B. Donation \$3. Info: (603) 826-4047.

Orono, Maine — Gay/Lesbian Dance at the Ram's Horn, University of Maine at Orono. Sponsored by the Wilde-Stein Club. 8PM-1AM. Alcohol-free, \$2.50 sliding scale.

30 sunday

Northampton — Sweet Honey in the Rock at 3PM, John M. Greene Hall, Smith College. Tickets: \$7 general, \$9 contributing, \$5 over 60 / 6-14, under 6 need not pay. All tickets \$1 more at the door. Info: (413) 584-2637.

Cambridge — Women's Center Open House. All women and children welcome. 1-5PM, 46 Pleasant St. Info: 354-8807.

Allston — Bruce Dale's Up On The Roof in a staged reading by the Temperamental Ensemble at the Theater Company, 40 Brighton Ave. 8PM. Admission \$2. Info: 782-2029 or 876-3765.



Meet author Armistead Maupin at the Dynasty Ball.

october 1 monday

Copley Square — War Tax Resistance two-day counseling workshop. 6-9PM, Monday and Tuesday. Donation requested: \$10. Community Church of Boston, 565 Boylston St. Info: New England War Tax Resistance: 731-6139.

Waltham — Mayoral liaison Ann Maguire on "Boston Politics and the Gay Community." 9PM in Shiffman Hall, Brandeis University. Info: Jennifer, 891-9224 or Jerry, 647-4838.

2 tuesday

Cambridge — "Lesbian Therapy as it Relates to the Community" with Gwen Lowenheim, Boston Institute for Social Therapy and Research. 8PM, Old Cambridge Baptist Church, 1151 Mass. Ave. DOB Forum: all women welcome. Info: 661-3633.

Beacon Hill — Post-primary Endorsement Night for state senator and state representative, sponsored by Boston Lesbian and Gay Political Alliance. 7:30PM at Cabot Auditorium, 3 Joy St. Members only.

3 wednesday

Cambridge — The Willie Sordill Group with Buffy Berg, Dennis Pearne and George Fulginiti-Shakar. 8:30PM at Passim in Harvard Square.

Copley Square — People with AIDS will share their experiences at the AIDS Action Committee community meeting. 7PM, Boston Public Library, 666 Boylston St. Come and show your support. Info: AIDS Action Line, 536-7733.

Brookline — Ballroom and Jitterbug/Swing classes for lesbians and gay men. 8:05-9PM ballroom; 9:05-10PM jitterbug/swing. At the Ballet Center, 185 Corey Road. \$55 for 10 classes or \$6 per class. Info: 277-1139.

4 thursday

Cambridge — Slides, video and live music by Artists' Brigade for New Nicaragua. 7PM Old Cambridge Baptist Church, 1151 Mass. Ave. Sonia Cano, director of international relations for Nicaragua's Centers for Popular Culture, will speak. Info: 661-2695.

Park Street T Station — Pro-Choice Picket at noon to commemorate and protest the 1977 death of Rosie Jimenez, first victim of the anti-abortion Hyde Amendment. Info: Boston R2N2, Box 686, Jamaica Plain, MA 02130.

Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.



Let's be clear — the women will be queer — at the Dynasty Ball — that's where.

5 friday

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

6 saturday

Allston — Kosher, natural foods Break-fast with Am Tikva at L'Odeon Cafe, 166 Harvard Ave., beginning after final Yom Kippur services, 7:30PM. Free wine provided, meal paid for individually. Reservations: Denise, 232-2108.

9 tuesday

Cambridge — "Coming Out: How to Ask for a Date." 8PM, Old Cambridge Baptist Church, 1151 Mass. Ave. All women welcome. \$1 donation requested. Daughters of Bilitis. Info: 661-3633.

10 wednesday

Cambridge — Harvard Lesbian/Bi-women Employees brown-bag lunch. Meet at front entrance of Science Center at noon.

12 friday

Cambridge — Gays at MIT: Dance-Crash IV. 9PM-1AM, MIT Student Center, 84 Mass. Ave. Cash bar, \$3, \$2 with student ID. College students and their guests welcome. Info: 253-5440.

Beacon Hill — Shabbat Service and Dedication Ceremony for Am Tikva's new Hill House home. 8PM. Steering Committee and World Congress Board elections followed by an oneg. Bring cheese, crackers, dips, or apple juice. Info: Stan, 964-0244.

Boston — Studio Red Top's "Jazz Women in Concert": The Jazz Harp Trio. 8:30PM at 295 Huntington Ave., Studio 203. Tax-deductible tickets \$5 in advance, \$6 day of show. Info: 492-8436.

13 saturday

Boston — Community Networking Breakfast for representatives of gay and lesbian organizations sponsored by Boston Lesbian and Gay Political Alliance. 9AM Mel King on coalition-building; 10AM breakfast. 356 Ell Student Center, Northeastern University, 360 Huntington Ave.

Cambridge — Alternative to the bars: Single Women's Rap. 8PM, Old Cambridge Baptist Church, 1151 Mass. Ave. \$1 donation requested. Daughters of Bilitis. Info: 661-3633.

14 sunday

Boston — Holly Near and Ronnie Gilbert with Susan Freundlich, sign language artist and John Bucchino, pianist. 4PM and 8PM, Berklee Performance Center. Tickets: \$11 reserved seating. Childcare reservations by October 10. TTY reservations, 354-8807. Info: Mobilization for Survival, 354-0008.

Brighton — The Brighton/Brookline Gay and Lesbian Group potluck meeting at noon. Meet your neighbors. Info. Bruce: 731-8341.

Wilton, N.H. — Beginner's hike for women. Bring lunch, water and good walking shoes. Meet 9AM outside Old Cambridge Baptist Church, 1151 Mass. Ave. Cambridge. Info: WildWomen of D.O.B., Mimi: 492-0504.

Beacon Hill — Robert K. Armstrong, President of Integrity/International (the gay Episcopal organization) will preach at the 10:30AM Solemn Eucharist at the Church of St. John the Evangelist, 33 Bowdoin St. Coffee hour follows.

Notes

poetry in n.y.c.

Open Lines, a gay poetry reading series, will begin its third season on October 7. Produced by poet Carl Morse in coordination with the Washington Square Church, *Open Lines* will be presenting 10 separate readings throughout the month of October. All the events will take place at 5:00 PM at the Washington Square Church, 135 W. 4th St., New York and the writers and performers will be available for conversation after the readings.

While many poetry and gay events tend toward the conventional, middle-class or predominantly white audience, *Open Lines* has made an effort to be open to all gay experiences and forms of expressions. Hattie Gossett, Cherrie Moraga, Rosario Morales and Paula Gunn Allen are all well known for their books and pieces which have appeared in both the feminist and gay press. Assotto Saint, Rudy Kikel and Freddie Greenfield will be representing gay male experience.

Perhaps the most exciting aspect of the *Open Lines* series is the presence of collective and group readings. Asian Lesbians of the East Coast will be presenting poetry and writings and The Blackheart Collective, a black gay male group, will present a program of music, poetry and dance. *Seditious Delicious*, an anti-authoritarian publication, will present a program of representative selections which include poetry, prose, lyrics and experimental writings.

There is a suggested contribution of \$2.50 for each evening.

gay italians in boston

The Italian cinema tradition, as we know it today, did not exist until after the war in 1945. "When the dictatorship fell we discovered our own country," wrote Federico Fellini. A large part of this artistic heritage was created by gay male directors and writers such as Luchino Visconti, Franco Zeffirelli, Pier Paolo Pasolini, Francesco Rosi and Bernardo Bertolucci. Beginning this week, The Brattle Theater, in Cambridge, will be presenting a series entitled "The Italian Master" featuring 17 masterpieces of Italian cinema, many directed or written by these artists as well as Fellini, Rossellini and de Sica. The festival will run through October 15th.

— Michael Bronski

The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE
Alexander Betman, Prison Memoirs of a
Marchist.

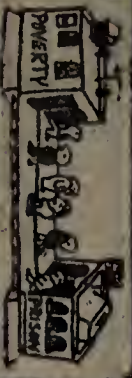


I'm 21 and indian and would like to hear from people. I'm not allowed to write to other prisoners. Myrna M. BRAFFORD, Box A, 791500, Oakdale LA 52319.

I'm getting out in 9 months and am looking for a free world lady. I'm studying computers and am into reading, music, good company, and outdoors, and sports, mostly football. Camille ELIAS, 150667, PO Box 8540, Pembroke Pines FL 33024.

Woman in prison looking for a woman to correspond with, can be a prisoner or free. Looking for somebody honest. Looks not important but personality is. Desperate and lonely. Please send SASE (embossed only), if possible. Susan ZYTOWIECKI, 11966, 1479 Collins Ave, Marysville OH 43040.

I am a lonely friend looking for friendship thru correspondence. I'm open minded, caring, intelligent. Please send SASE (embossed) if possible. Linda WILLIAMS, 13730, 1479 Collins Ave, Marysville OH 43040.



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated) and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

OUTRAGEOUS WOMEN, a new feminist quarterly of woman-to-woman SIM, is asking for contributions from women behind bars: we'd like your erotic short stories, graphics, analysis, personal experience, poetry, ... If your submission is printed, you will receive a free copy of OW! PO Box 23, Somerville, MA 02143.



What an awesome thing it is to feel oneself on the verge of the possibility of really knowing another person. Can it even happen? I'm not sure. I don't know that any two people can really strip themselves that naked in front of each other. We're so filled with fears of rejection and preferences that we scarcely know whether we're being fraudulent or real ourselves. Please consider writing. Cornell KIMMINS, 39387, Box 900, Jefferson City MO 65102.

Gay jailhouse lawyer looking for legal assistance from other gay inmates who have litigated such action as discrimination, sexual harassment, and the right to sexual expression. Please contact Ronald FRIDGE, Box 825, Smyrna DE 19977.

New Age Free thinker. Libra and historian would like messages on love, sex and filial peace of mind. Gary THUMB, 700 Conley Lake Rd, MT 59722.

I am a funloving male who smokes, likes to drink beer and party. I'm looking for a down to earth friend who doesn't expect people to be perfect. Thank you very much! Jerry DAVIS, 330126, Eastham Unit PO Box 16, Lovelady TX 75851.

Prisoners Seeking Friends

"In an unjust state, the only place for a just person is in jail."

Please put my name in your list for anyone who wants to write an older dude. I am doing a life sentence and will be here for some time. I enjoy exchanging ideas through the mail and I would really like to write some different people. Keep up your good work. I know it is disappointing at times, but the world does need people who are willing to go out on a limb and put out a paper like yours. I wish you all the luck. Edwin NASH, 317330, Ellis Unit 1, Huntsville TX 77343.

My interests include poetry, lyrics, music, people, and almost any type of learning. I guess you could say I'm a romantic, which as Cancer, is the norm. I may receive mail from other institutions. Steven Lee SMITH, 80307, PO Box 100, Somers CT 06071.

I am a handsome humanitarian desiring mental, and emotional contact with loving people. I'm into academics, medicine, tennis and the sensual pleasures of my alternate lifestyle. Let's share our personalities and discover what we can create. Robert A. WHITNEY, 51172, Box R, Buena Vista CO 81211.



Hooping that someone out there will be willing to accept my friendship/love. I am Pisces, try to keep my mind and body young and active. I enjoy fashion, creative art, all music, Sylvester and Boy George. Raymond GAITHER, PO Box 137, Tillery NC 27887.

I would like to write to someone in the Mississippi area or anywhere. I'm very contemporary and enjoy cooking, jazz, sports of all kinds and travel. I really hope my color is no barrier. In depth details when I hear from you. Tommy SMITH, 52197, Unit 24, C-59, Patchman MS 38738.

Please check into what's been keeping my GCN from arriving and thanks for the great legal help. Also I would like you to put my name in your penpal listings. Thank you. Michael D'ORIO, 74A1851, Box 149, Attica NY 14011.

Muscular built, enjoy reading poetry, and all sports. I'll gladly answer any and all letters I may receive without exceptions. Lamont PARKS, 173644, PO Box 69, London OH 43140.

I have 2 years left, nonviolent crime (checks), have blue eyes, am muscular, tanned, hung, desperately lonely, seeking same of any age to write. Charles WILDER, 104035, Maga, Angola LA 70712.

Italian, passive-aggressive, all cultures, enjoy sports, people, music, weightlifting, warmth. Isn't there someone out there for me. It's very lonely in here. John C. LOGUDICE, PO Box 158 (716 B), A905575, Lowell FL 32663.

Are there any "real people" out there? (I'm not talking television). I'm a vibrantly alive, attractive individual whose mind and body are in excellent condition. If you're sharp, sweet and sexy, let's keep the Post Office in business. A. Brent EARLS, 44604, Box R, Buena Vista CO 81211.

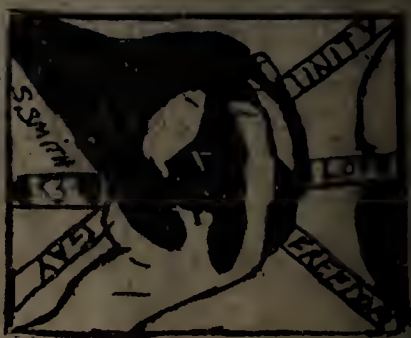
I'm caring, open minded, and thoughtful. And I'd like to correspond with someone who'd like to share these qualities. Eric D. ROBERT, B-48914, PO Box 600 EH-121, Tracy CA 95396.

Black, Scorpio male, college grad, very interested in developing sincere mature relationship with caring person. No games. D.D. HILL, 173-271, PO Box 57, Marion OH 43302.

Gay man in protective custody lockup. Am sensitive and reasonably bright. Like reading and strong relationships. David NICCUM, PO Box 41, 32720, Michigan City IN 46360.

I stand up for my rights as a gay prisoner. I'm a fighter and would like to hear from others. Carl HOWELL, 18317-080, PO Box 7000, Texarkana TX 75801.

Passionate, intelligent black man looking for correspondence with TS, TV or any true gays. Please let's get to know each other. Ernest L. SYKES, PO Box 500, Boydon VA 23917.



Soon to be getting out (I hope, if I can find a place to stay, I am a nurse and can easily find work) and looking for some young gay out there who'd like a father figure and hopefully a long lasting relationship. I can write other prisoners. Jim TORGET, 3102 E. Highland Ave, Patton CA 92369.

I know you hear this all the time but your paper is great and makes my more proud to be gay. I'm interested in becoming a penpal with someone. Thank you for what you're doing. It's fab! Jasper HOOKS, 83A 4582, Box 51, Comstock NY 12821.

Gay man 43 seeking penpals. Enjoy traveling, need a friend that is sincere about writing. Any age. Thank you. John MOORE, EF-159403-EA, 4600 Fulton Mill Rd, Macon GA 31213.

I'm in dire need of some understanding person to write. Kevin SHEPHERD, 172-854, PO Box 4571, Lima OH 45802.

Looking for someone to correspond with and maybe have a beginning. S. QUIRICONI, 291159 (15-D-6), Box 520, Walla Walla WA 99362.

Near to parole and needing friends in the mid-South (St Louis, Memphis, etc) Red hair, green eyes, feminine personality. Please write Jackie McDANIEL, 80389, Box 500-8BKS, Grady AR 71644.

I would like to correspond with some interesting people who are open minded and understanding. I enjoy writing, jogging, reading and just generally partying. Lonnie K. BADGETT, Box R, Buena Vista CO 81211.

